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Who owes me a job?CLAC asks

NOV 9 1984

Bert Witvoet

WOODBRIDGE, Ont. — The fall conference of the Christian Labour Association of Canada focussed attention on the present problem of unemployment by asking the question "Who owes me a job?" Two keynote speakers tackled the question from two angles.

Dr. Bernard Zylstra, President of the Institute for Christian Studies addressed the question "Does the government owe me a job?" Dirk de Vos, senior analyst in the federal Ministry of Industry, Trade and Commerce, followed with his answer to the question, Does business owe me a job?"

Government protects rights

According to Zylstra the government owes us a just society. What that means is that government must protect "the rights of persons, institutions and associations to fulfill their tasks and callings in society."

According to Zylstra we must look to the government to protect rights, not resources since jobs come from the economic sector of society.

He went on to explain the reasons for the loss of jobs: phenomenal increase in the cost of labour, new technologies, underground economy, increase in the cost of resources. In addition to these internal factors there are the more external considerations of increase in the workforce (women have joined the workforce) and the cost of running governments (education, armament and welfare).

"The State makes demands the economy cannot meet," said Zylstra. He thought that the US is courting disaster with its huge deficits. The Bible pictures a very clear prediction, when a people does not follow the demands of the Lord and shows an unwillingness to obey economic norms.

Continued on page 4 ...

Zylstra (left) ponders a question put to the panel about government responsibility, while Justin Cooper (centre) and Ian Shugart (right) listen in.

Calvinist Contact

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Thinkbit

"Sink me the ship, Master Gunner —
sink her, split her in twain!
Fall into the hands of God, not into the hands of Spain!"
And the gunner said, "Ay, ay," but the seamen made reply:
"We have children, we have wives,
And the Lord hath spared our lives."

from: "The Revenge" by Alfred, Lord Tennyson

1984 Fall Book Issue

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Political assassinations don't solve problems, says Sikh leader

C.C. Staff

TORONTO, Ont. — The assassination of Indira Gandhi was undesirable but inevitable, according to Dr. Jarnail Singh, a prominent member of the Sikh community in Toronto.

"Political assassinations don't solve problems," he commented. Sikh anger may have been abated somewhat, but after a few weeks the problems will return.

According to Singh the real problem is the identity of the Sikh community. Ever since the indepence of India in 1947, the Sikhs have felt threatened by the large majority of Hindus. At present there are 13 million Sikhs to 577 million Hindus in India. Most of the Sikhs live in the province of Punjab.

In 1947 there were some possibilities for semi-independence, says Dr. Singh. The Indian Congress, the party that formed the government, promised the Sikhs that "if they went along they would be semi-independent. This promise was never fulfilled. Most of the trouble started there."

Dr. Singh explained that the Sikh community is divided over whether they should obtain semi-independence or complete independence. Since the storming of the Golden Temple in June of this year, more people have gone over to the side that wants complete independence," he said.

Asked whether he thought Indira Gandhi had been a good prime minister, he replied that from the point of view of human rights her record was not very good.

He did not know whether Mahatma Gandhi (no relation to Indira) dealt differently with the Sikh community. "There is some violence in non-violence too," he remarked.

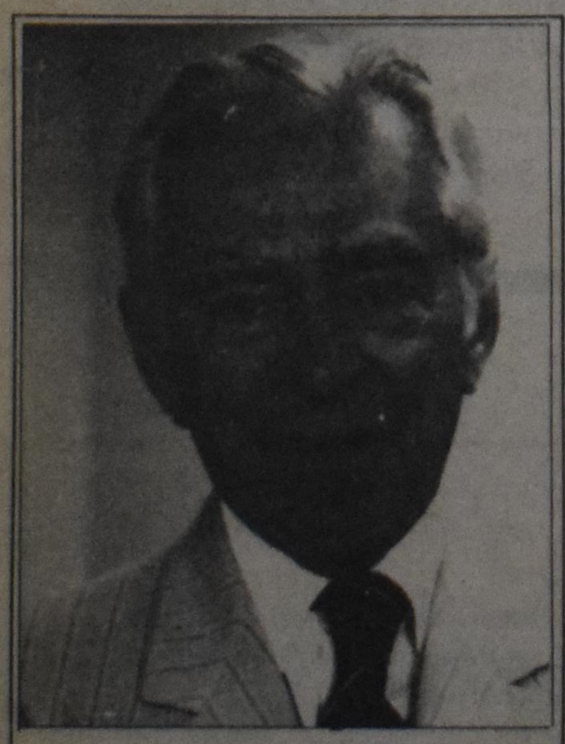
Why has Africa become poorer?

(MCC) — The September issue of the *New Internationalist* magazine is devoted to explaining Africa's increasingly serious poverty. It is sharply critical of the rulers, saying that "nowhere on earth is the gulf between governors and governed, ... so great as in Africa."

It says that the ruling elite is rich, educated, and fluent in the language of big development schemes, that their lifestyle depends heavily on imported goods, that they plan their countries' economies with a primary concern for exports so as to pay for the imports, that they have deprived their small farmers of the freedom and incentives necessary for producing food for domestic needs, and that their military spending has increased sharply.

The several writers acknowledge that African countries are hard to govern, partly because of their unnatural boundaries, drawn up at the 1884 Berlin conference where European rulers carved up the African continent.

They also note that the "top-down" style of government follows the colonial pattern, as does the emphasis on exports, but that Africa was self-sufficient in food during those years.



Evert Kok, loved friend, Christian businessman and founder of churches and schools passes at age 65. (for story, see p.3).

Colson says new prison not needed

WASHINGTON, D.C. (EP) The changing age of the U.S. population is lowering the nation's crime rate. This means the government should not build more prisons now, prison reformer Charles Colson said in Washington this week.

"The vast majority of crimes are committed by people in their teens and twenties," Colson stated in his Prison Fellowship newsletter. "Statistics show that as people grow older they become less likely to break the law. Since the number of people in the crime-prone age is now declining, so is the crime rate."

Politicians will take credit for any encouraging statistics, Colson warned, so "we'd better not make policy based on silly campaign statements. The simplistic mindset which would ignore (the decline of) the baby boom would inevitably advocate more prisons and longer sentences."

More prisons are not needed, Colson said, because the rate of increase in the nation's prison population has already dropped dramatically in the first six months of this year. Prisons don't rehabilitate either, he said, so alternatives to incarceration must be found for non-violent offenders.

Colson also said longer sentences don't lower the crime rate. He said that when Florida liberalized sentencing guidelines and release policies, it cut its prison population by 5.4 percent while crime decreased 6.9 percent. In contrast, tougher guidelines in California resulted in a prison increased by 13.6 percent while crime was reduced by 6.7 percent, a little less than in Florida.

"We must not pour more tax dollars down the prison construction drain," Colson concluded.

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Editorial

Political assassinations and God's laugh

The assassination of Indira Gandhi on October 31 can hardly be called an unexpected turn of events in India. On the contrary, one may express surprise that it did not happen earlier.

For years the Sikh community of 13 million have sought greater self-rule and have been denied significant concessions by a government that had promised semi-independence in 1947. The last two years Sikh extremists have taken up arms against government forces. The storming by these government forces of the Golden Temple in Amritsar in June of this year and the killing of hundreds of Sikhs, including their fanatic leader, Bhindranwale, was practically the signature needed for Indira Gandhi's death warrant.

No amount of security could prevent the fatal, and tragic outcome. Ironically, it was Sikh members of Indira's security guard that killed her. Like Mahatma Gandhi, she fell victim to the divisions that have plagued India since the time of its independence.

Which brings to mind the attempt on Margaret Thatcher's life on October 12. (It is striking that within the same month the only two female Prime Ministers in the world have undergone attempts on their lives). The recent threat to Thatcher's life will probably not be the last one, unless a political solution to the strife in North Ireland is found. It's as the IRA spokesman said, "Today we were unlucky. But remember, we have only to be lucky once: you will have to be lucky always."

Who is in control?

There is no easy answer to solving political strife. Mahatma Gandhi is supposed to have urged leaders of the Hindu community, of which he himself was a member, to give up all positions of leadership to the Muslims at the time of Indian independence. This way he hoped to keep greater India together. The Hindu leaders told Mahatma that they were willing to do as he asked, "but," they added, "the people won't let us." Mahatma's attempts failed. Pakistan separated from India.

It is clear that no leader is able to control the forces at work in a given society. Sometimes he or she can stem the tide for a while; sometimes the use of force can bring temporary relief or submission. But the time comes when these same leaders are swept along with the strong current of popular aspirations and desires. No man and no woman holds the reigns of the spiritual horses that gallop through history.

The assassination of Indira Gandhi should make us reflect on who *does* reign, who *is* in control of history. Is it not God, who is enthroned in heaven? He looks down at rulers and nations to oversee the course of events.

Sometimes He laughs, as when they rage and plot against Him (Psalm 2). His laugh indicates that they cannot get away with their rebellion. Sometimes He shows concern as they walk in ignorance, not knowing their right hand from their left (Jonah 4:11). But always He is in control.

Kiss the Son

God is in control in India too, even though the teeming millions of people are in turmoil and uncertainty. They experience time and again that violence begets violence. That's part of the laugh that comes from heaven." They who take up the sword shall die by the sword."

Even though Indira Gandhi represented the government in India, she also begot violence. A government may use legitimate force to maintain order. But to deny justice or to withhold promises as she did is also a form of violence which begets violence.

When are nations going to learn that unity and peace cannot be imposed by force? Magnitude and fairness are required besides strength and determination.

One of the main lessons to be learned from the assassination is that rulers and subjects must kiss the Son, lest He be angry and they perish in their way.

Letters

Kurelek treat on November 22

For those living in a 60-mile radius of Toronto there is an easy opportunity to visit the large show of Kurelek paintings at the Art Gallery of Ontario. Admission is free on Thursdays from 5:30 - 9:00 p.m.

Those who would like to combine a visit to the gallery with a film and discussion on Kurelek may well want to set Thursday, November 22 aside for that purpose. Dr. Cal Seerveld plans to show at the Institute for Christian Studies a film, The Maze, a documentary on Kurelek's life. Afterwards Cal will chair a discussion during refreshments after the forty minute film. Seerveld's program starts at 8:30 p.m.

The Institute for Christian Studies at

229 College Street, Toronto, is a fifteen minute walk from the AGO. Drivers of cars can drop their passengers off at the art gallery, park the car across from the Institute, and walk back to join the others.

Robert VanderVennen,
Toronto, Ont.

Don't tame Frisian blood

What's this about Frisian blood "crawling" where it cannot go (front page caption, October 19)? Don't you know that according to the Frisian national anthem this noble blood never crawls?

The very first lines of the anthem read: "Frisian blood rise up, bubble and seethe and storm through our veins," or something like that, anyway.

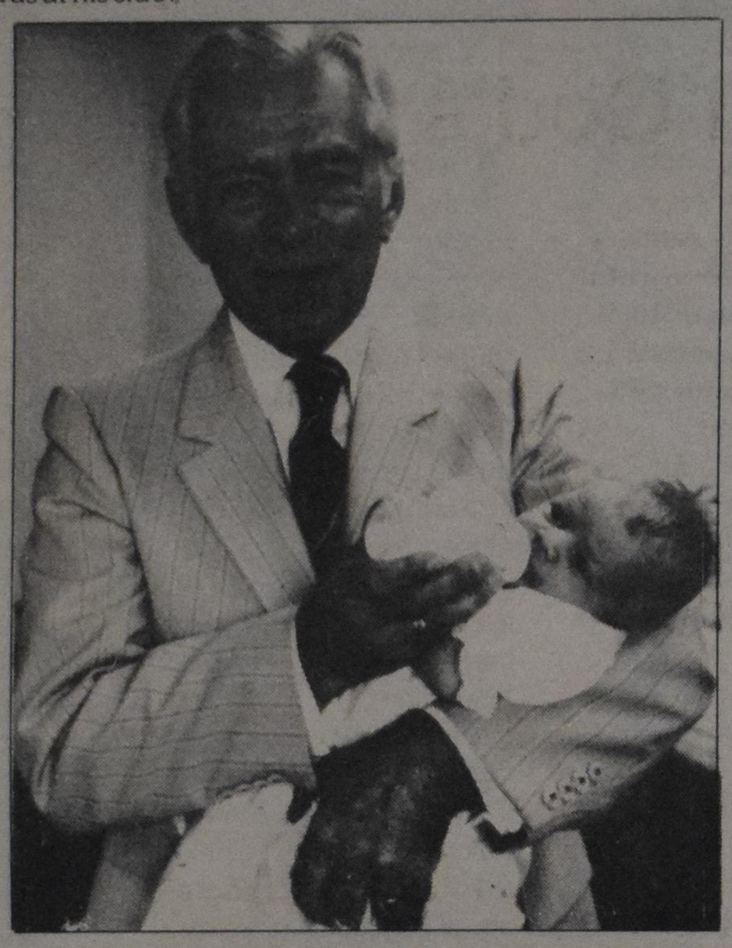
Please do not tame the blood that flows through Frisian man, woman, child and horse!

Taeke Haitsma,
Eastergea, Frieslân

Evert Kok, businessman, founder of churches and schools, friend of the poor in spirit, passes at age 65

REXDALE, Ont. — After living on "borrowed" time for 20 years, retired businessman and active kingdom worker Evert Kok passed away in his home on October 26. His wife Lynn was at his side.

The day before, Evert had visited two members of Fellowship Christian Reformed Church in his unofficial capacity as caring member. The next morning he stayed in bed a little longer because he was feeling dizzy. He and his wife enjoyed a laugh or two. Five minutes later he was gone. His weak heart, that had been severely damaged in his first heart attack at age 45, gave out on him.



A fairly recent picture of Evert Kok holding one of his three grandchildren.

Born in Heerde, The Netherlands, in 1919, Evert Kok was the descendant of a line of Koks that goes back to "Meister Albert" Kok and his sons, who took an active part in the Secession of the Reformed Churches in Holland in 1834. Several of Evert's forefathers were prominent teachers and ministers in the Reformed community.

Evert finished highschool in Zwolle, studied accounting and was drafted into military service. He fought during the Nazi invasion, and was subsequently active in the Resistance movement. It was in the underground resistance movement that he met courier Rolina Eikelboom, who later on became his wife.

After the war, Evert joined the family jewelry business and married in 1948. He and Lynn immigrated to Canada in 1953, where they set up an import business, purchasing textiles, home furnishings and furniture especially in Holland.

In April of 1964 Evert suffered his first heart attack during a business trip to Holland. A second attack followed in September of that year. Due to his health problems Evert gradually sold his business, fully retiring in 1971 at age 52.

At the time when he suffered his first heart attack, doctors predicted that he only had a few months to live. Evert and Lynn fervently prayed to the Lord that he might be spared for his young family of six children, all of whom were still at home. From that day on, Evert and Lynn never took one day for granted as they began to realize that the Lord had heard their prayers. Once a year near his birthdate, Evert would stand up during sharing time in Fellowship Church and express his gratitude to the Lord for having spared him another year.

Evert made his "extra" 20 years count. In the earlier years he had been involved in the founding and organization of Second Christian Reformed Church of Toronto, Timothy Christian School of Rexdale, Toronto District Christian High School, Institute for Christian Studies, Fellowship Christian Reformed Church and other organizations. He was a full-bodied Kuyperian.

In later years Evert concentrated on what are often referred to as "works of mercy." He visited the sick and helped the lonely. For two years he visited twice a week a man outside of the church, who was dying of cancer. By the grace of God he was able to lead this man, Pat Murphy, to Christ.

Always at the edge of life with his weak heart, needing to go to Florida for two months every winter, he was nevertheless a buoyant man. He was cheerful, always ready to welcome strangers and friends alike, and often wore a flower in his lapel.

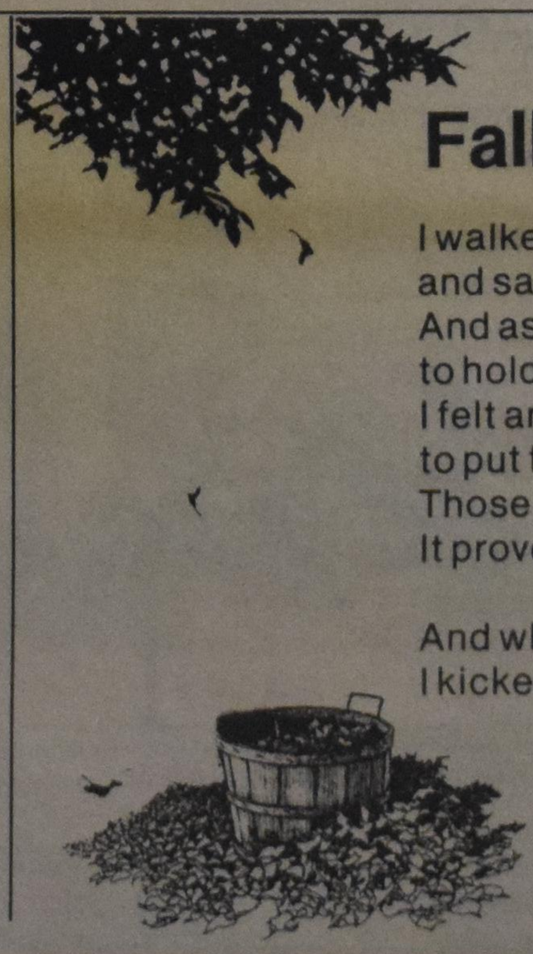
Every New Year's eve, Evert would read to his family from Revelation 21: "Then I saw a new Jerusalem ...." At his funeral service, which was led by Rev. Herman Praamsma, his eldest daughter Renee read from Revelation 21 and concluded by saying that the new year had begun for her father.

Bert Witvoet

To a world that cannot tell its right hand from the left

Do you not know? Have you not heard?
Has it not been told you from the beginning?
Have you not understood since the earth was founded?
He sits enthroned above the circle of the earth,
and its people are like grasshoppers.
He stretches out the heavens like a canopy,
and spreads them out like a tent to live in.
He brings princes to naught
and reduces rulers of this world to nothing.
No sooner are they planted, no sooner are they sown,
no sooner do they take root in the ground,
than he blows on them and they wither,
and a whirlwind sweeps them away like chaff.
"To whom will you compare me?
Or who is my equal?" says the Holy One ...
Do you not know? Have you not heard?
The Lord is the everlasting God,
The Creator of the ends of the earth.
He will not grow tired or weary,
and his understanding no one can fathom.

From Isaiah 40



Fall

I walked among the autumn trees,
and saw the red and golden leaves.
And as my heart seemed way too small
to hold the wonder of it all,
I felt an overwhelming urge
to put that beauty into words.
Those glorious trees, the bush on fire ...
It proved to be a vain desire.

And while I smiled at my conceit,
I kicked the leaves with happy feet.

Didy Prinzen,
Whitby, Ont.

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A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Manuals ALWAYS touched by first-class organists

Our family read with interest and dismay your fable of the old organ that laboured under the sun and got little reward, except when a first class organist touched its manuals (C.C., Oct. 19).

We have several excellent and accomplished organists who have always lead our congregation in joyful exaltation in their worship of the Lord. As a matter of fact, visitors and innumerable ministers who have preached during pulpit exchanges have commented on the obvious love the people of the Dundas CRC have of singing. That is no small tribute to the many faithful organists who have lead our singing.

Another point of fact is that the motor *was* worked on prior to the event of which you write. We fail to see your reason for mentioning the entrance fee in the manner that you do.

We hope to see you Nov. 3 and them, of course, perhaps the following Sunday to listen to our first class organists and congregation in their worship of our Lord.

"The Paul Groen family",
Dundas, CRC

Pontius' Puddle

POWER STRUGGLES, MISTRUST, DIVISIVE ISSUES, ECONOMIC WOES-- SIGH-- SOMETIMES IT GETS TO BE TOO MUCH!
GOOD THING WE HAVE THE CHURCH, HUH?
I WAS TALKING ABOUT THE CHURCH!

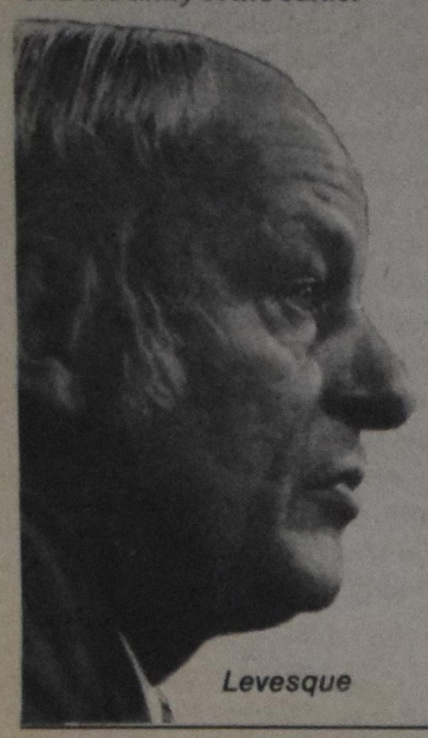
News

Press Review

Carl D. Tuyl

The most interesting event on the Canadian political scene is the current self-destruction of the Parti Quebecois, which is really a party in search of a platform. The old issue of sovereignty enjoys less interest among voters in Quebec then the price of day-old bread among directors of the Royal Bank of Canada.

Levesques' cabinet is divided and the unity of the earlier



Levesque

election is long gone. Robert Bourassa is waiting to reap the benefits and govern the province again. The only steadfast figure in Quebec seems to be Montreal Mayor Drapeau. Celebrating his thirtieth year in office, he towers over the political terrain like a Mozart statue on an old piano.

Political observers also keep a sharp eye on the situation in British Columbia where William — the Economizer — Bennett vowed to lead his province out of the doldrums of economic stagnation into the future of milk, honey and lumber. We remember Bennett's program as one of vision, not much more. The vision begins to fade, and the province is not yet in the new era of prosperity. Social' Credit ultra conservatism is not very successful in bringing about a new prosperity for B.C.

I personally still experience the loss of my favourite politician: Monique Begin. Driven and motivated by the memory of her parent's illnesses which brought the family to the very brink of bankruptcy, she proceeded to safeguard the medical care of Canadians regardless of financial status. Her successor, Jake Epp, in spite of his Mennonite name, is part of a political tradition which looks unfavourably upon such socialization of medical care. I fear that Begin's inheritance to the nation has become vulnerable, to say the least. Joe Clark and Flora MacDonald and perhaps Crombie will have to withstand in cabinet the pressures for change.

The government has put up a "For Sale" sign on some of its crown corporations. If anyone is interested in an almost bankrupt industry, this is the time to put in an offer. Other measures of the Tory cabinet included a 17 % cutback in the budget of the Canadian Broadcasting Corporation. I hope that we shall not have to say farewell to Barbara Frum. How can one go to rest peacefully without her cheerful "good evening?" Her smile on T.V. rescues this land from middle age crisis doesn't it?

In California (where else) doctors transplanted a monkey's heart into a very young baby. I don't know what to think of that. I do know what I think of the sight on T.V. of people who celebrated the death of India's Indira Gandhi. I think it is disgusting. Terrible! I also know what to say about the news of famine in Ethiopia. The pictures of starving people is an accusation at all of us. How come we did not know about this earlier?

It is about one year ago that the United States military intervened in Grenada. Elections will soon be held there, which you cannot say about Afghanistan, Poland, East Germany and a few other countries liberated by the Russians. When in East Germany a timid effort was launched to at least de-ice one degree its relationship with West-Germany, the Russians killed any such endeavour ruthlessly.

Ever since William the Conqueror, which is a while back, relationships between England and France have often been somewhat strained, leading sometimes to repeated battles of which Waterloo was the last one. This does not, however, imply that since that time the diplomatic "intercourse" (as the Psalter Hymnal has it) between London and Paris had been without its ups and downs. At present we witness a very definite "down."

The Entente Cordiale was severely tested by French security people, who in order to test their English colleagues planted some explosives in the French ambassador's garden where Francois Mitterrand was to attend a party. The English did not take kindly to this testing of their security skills, and

Continued on page 5 ...

Who owes me a job? CLAC asks

... continued from page 1.

In the discussion that followed Dr. Justin Cooper of Redeemer College asked whether all unemployment is due to mistakes and disobedience. Ian Shugart, advisor to the federal PC caucus, wondered if we could not say that government must also protect resources. With the present tax structure he felt that we could well ask ourselves, is the government not hijacking our money.

Freedoms, rights and contracts can best be understood in terms of covenant, says Gene Haas (centre). Ian Shugart (left) and Dirk de Vos (right) agree.

Does business owe me a job?

Dirk de Vos continued the quest for who owes what by stating that the first task of business is to remain a viable business. You can't start with jobs, he argued. "You must cultivate the tree, not the fruits. Jobs are an outcome of a successful enterprise."

He was decisive in rejecting the division of business and labour, management and workers. "There is no biblical evidence for two classes of people, masters and slaves," he said. "Business is labour, and labour is business."

Much of the problem in work relationships lies in the modern dependence on contracts. Contractual man, a product of the enlightenment, is the opposite of creativity and hard work. "We are placing too much trust in our charters, contracts and other pieces of paper. We have forgotten God's promises." he said.

According to de Vos, business does not owe future workers a job, but it owes present workers a job because they have become part of the business.

Gene Haas, graduate student at the Toronto School of Theology, responded by saying that "covenant" is the proper context of life. Institutions too must be seen as covenants. The apostle Paul always urges believers to fulfill their covenant obligations to others, rather than to remind others to fulfill theirs. By making these and other comments he added to the discussion of freedoms and rights.

Ian Shugart confirmed what Haas and others had said by saying that covenant obligations include accountability to God, customers and workers, as well as stewardship and community.

The meeting was attended by about 125 people. Several conferees commented on the strong biblical and reformed emphasis found in the speeches and responses.

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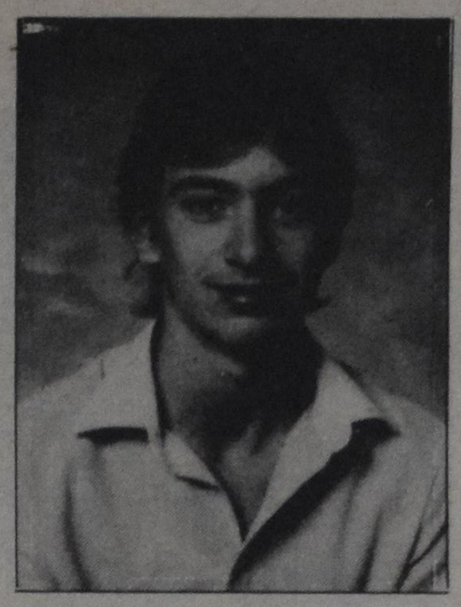
Grieving, but not without hope

William Smink



Geoffrey Goris

Kelly Kapp

Max Lise

It was Friday evening, October 12 we were in a daze as we drove through the dense fog to London. Two elders and myself had just heard the news that three members of our congregation had been killed in a head-on collision. The three were part of a group travelling to Plattsville for the first hockey game of the season.

It was only nine days ago that I made the same trip to London because Larry Boersma had been in a serious truck accident. What a shock that had been when I arrived and the family informed me that the Lord had taken Larry to his eternal home.

Larry Boersma

Larry was only in his 20th year and full of plans for the future. He had just been engaged to be married to Danielle. Larry was one of those young people who thought nothing of stopping in at the office for a chat with me as pastor. He publicly professed Jesus Christ as his Lord and Saviour on June the third of this year.

As a congregation with the family we were still recovering from that tragedy.

And only a month ago on September 11 another one of our Young People, Jack Bakker was in a serious accident where two sisters in the Lord from the Muncey Indian Reserve were killed in the other car, but Jack was miraculously spared by the Lord. We could not but ask the Lord: "Why?"

Waiting for identification

We entered Emergency and were met by all the hockey players who had been there from the time of the accident. Yes it could have been much worse. Fortunately, the van and the other car were able to swerve into the right lane since all three vehicles were passing a transport truck and trailer but Bill did not have a chance.

We were ushered into a room where the grieving families were. They had been told that there were three deaths but would have to wait for the coroner to confirm death and identify them officially. The next three hours were the longest we have ever experienced. Grieving and guessing as to who the Lord had taken and who was spared.

Finally it was confirmed. William Smink was killed, his son Perry was slightly injured, Perry's girlfriend Kelly Kapp was killed, Geoffrey Goris was killed, Geoffrey's sister Annette was critical, and her boyfriend Richard Reinalt was critical. It was a hard blow.

Many visits continued to be made to the families as well as the intensive care units. On Saturday evening as district elder and Pastor we gathered with the families in the Goris home. On Sunday morning we worshipped the Lord in the regular 9 o'clock worship service as a shocked family of God.

During the afternoon Perry was released from the hospital and as families we all met at the funeral home in Strathroy to view Kelly.

Kelly had joined our church this past year and was hoping to do public profession of faith. She was already teaching church school, the three and four year olds. Kelly had consented to being the secretary of the YPS and was in the play last year. Perry and she were entertaining plans to be married in the future. The Lord, however, had other plans and decided to take her home.

The evening service was moved up from 7 p.m. to 5:30 p.m. with Pastor Tangelder filling in. As families we went to the funeral home at 6 p.m. in Mt. Brydges to view Bill and Geoff. How the Lord sustained the family and continued to carry them as on eagle's wings. Literally, hundreds of people filed through expressing their condolences.

The funeral service

On Tuesday afternoon the church overflowed with people upstairs as well as downstairs where the service could be followed on closed circuit TV. The entire service was put on video tape as well as cassette recorder for relatives in The Netherlands. The thrust of the service consisted of singing many favourite hymns. The theme of the sermon was: "I Make All Things New," based on *Revelation* 21:1-4. God is in control and through the suffering as a result of sin he continues to make the new heaven and the new earth. The gold continues to be refined through the fire. The end is coming and is here when God wipes away all tears.

The communion of the saints has been overwhelming. The supportive prayers of the many churches was an expression of God's sustaining grace. We mourned and grieved the loss of four members but not without hope, rejoicing in the Lord. We grew much closer together as families, individuals, congregation and community. As the militant church on earth we continue to strive towards becoming the church triumphant.

Max Lise is pastor of the Christian Reformed Church in Mount Brydges, Ont.

Press Review

... continued from page 4.

breach of protocol. The ensuing diplomatic exchanges were very interesting.

The Chinese are trying to improve their icy relationship with the Russians. There was political consultation between Peking and Moscow. The Russians and the Chinese are divided on points of communistic teaching. Moscow maintains, of course, that the Russian Communist Party is the one true party, while the Chinese comrades insist that their party is the only one which faithfully represents the Marxist-Lenin principles.

It all sounds a bit familiar doesn't it? The more so because I am writing this on Reformation Day: October 31. I wonder what Martin Luther would say if he could witness the division within the protestant churches. Or for that matter what John Calvin would say were he to count the number of reformed denominations.

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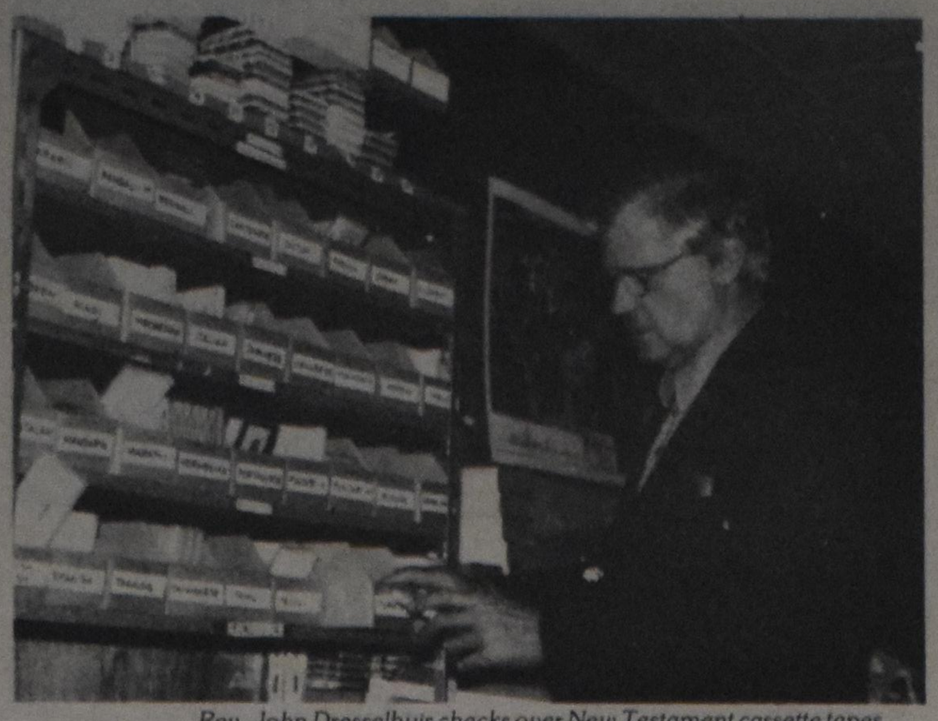
Church

Bringing the Word to seamen

Rev. John Dresselhuis has been Seamen's Chaplain for the CRC's Classis British Columbia for 14 years. He is helped by 30 part-time volunteer shipvisitors who frequent ports in B.C. and northern Washington. Last summer he also had ten weeks of full-time assistance from Ron Ravensbergen, a member of 1st Vancouver CRC who is now attending Calvin Seminary in Grand Rapids, Michigan.

The following August, 1984 report which Dresselhuis sent to CRC Home Missions gives readers a taste of his work and the needs of this ministry.



Rev. John Dresselhuis checks over New Testament cassette tapes

MVT

Besides visiting 37 ships I was called upon to preach on all Sundays in August. Special mention should be made of the annual service in the Frisian language with pastor Peter Brouwer of New Westminster in charge. Two seamen chaplains, Rev. John Koopmans of Los Angeles and yours truly led Scripture readings. Being born, and having lived the first 20 years of my life, in the Northern part of The Netherlands, it was a treat. The Frisian language can only sporadically be used in my daily work on the ships!!

After an overdraft of $3,771.72 in the Christian Literature Fund on July 15th I am happy to report that several individuals and businesses sent sizeable gifts so that we once again have some funds to order the necessary "tools" for our 30 shipvisitors. Christian Reformed churches sent very little for literature, but the deficit of $2,577.75 in our General Fund was eliminated. We honestly hope and pray that we don't have to spend so much time and energy on financial matters, which mainly are the responsibility of our classical treasurer Mr. John DeGroot and me as I visit the churches and meet the leaders.

Since Ron's departure for Grand Rapids in early August we have been able — on a limited basis — to visit some cruise ships. But at least the ministry among these crews has not come to an abrupt halt.

A few of the many visits paid were with a very dedicated Christian brother from Burma on board the Cissus. How happy this gentleman was with Burmeses New Testaments and cassette tapes which he likes to use in teaching his Buddhist wife about Christ. We hope to see the Taiwanese officers and Burmese crew again since this vessel docks here in Vancouver about every three months.

On the Greek cruise ship *Daphne* there are people from many nations. Mr. Albert Kuiper of Richmond and I visit her on Fridays. One Greek engineer had read *Joni* in Greek and asked for more such books. We gave him Billy Graham's *Peace with God*. The daily devotions Greek calendar 1985 arrived a few weeks ago. These prove to be a very popular and excellent means of bringing the Word of God to Greek seamen.

A Swedish receptionst, Ingrid, with whom we had a nice talk recognized our Dutch names and asked: "Do you have knowledge whether Corrie ten Boom is still alive? I have all her books, they are such a blessing to me!" Having told her that Miss TenBoom passed away last year she told us she also had all of Rien Poortvliets albums with drawings, including his biblical pictures ...!

Every day there are surprises all around; they keep us humble and thankful to be involved in this worldwide ministry.

Church News

Christian Reformed Church

Accepted

— to Terrace, BC, Rev. Peter Sluys of Salmon Arm, BC

Classis Meetings

— Classis Hamilton will meet in regular session on Jan. 23, 1985 in the Trinity CRC, St. Catharines. All materials for the agenda should reach the stated clerk, J.W. Jongsma, by Dec. 18, 1984.

— Classis Toronto will meet in regular session on Jan. 24, 1985, at 9:00 a.m., in the Rehoboth CRC, Etobicoke. Materials for the agenda should reach the stated clerk, Henry Lunshof by Dec. 10, 1984.

New Clerk

— the stated clerk for Classis Eastern Canada is Rev. John Tenyenhuis, 52 Joseph Paiment, Dollard des Ormeaux, P.Q. H9A 1H4

Pastoral Pondering

(Further) thoughts on the contemporary testimony

Cornelius Vriend

For a number of years the Christian Reformed Church synod has discussed the need for a contemporary confession and for several years has had a committee work on one. The need was demonstrated. The Reformed creeds were written in and to a world dominated by a religion that stressed man's work in his own salvation and kept the Bible from the people. Today we must address a world in which God is completely out of the picture and man has taken His place. So the Contemporary Testimony was born; in 1983 Synod gave it provisional approval for use in our churches in worship, education, outreach and in discussion. Synod placed it in our hands so that we could become acquainted with it and properly evaluate it.

Is the water uncomfortable?

Last June our consistory in Neerlandia, Alberta, approved a plan for a series of sermons on the testimony and informed the congregation. Instead of an immediate return to the Heidelberg Catechism, we would have a series on the Testimony. So here we are, in and swimming.

Is the water perhaps a bit uncomfortable? A few have detected in the sermons what they perceive to be a prejudice for the Testimony. The message they received in, for example, one recent sermon, is that if one is for the doctrine of creation and against that of evolution, then he must be 100 % in favour of the Contemporary Testimony. That may well be the message received, but that is certainly not the message intended by the sermonizer.

On a journey

In these sermons I am not — certainly not first of all — interested in looking at the Testimony critically. In preaching, I am on a journey with you, and the Contemporary Testimony is nothing other than an itinerary. When I attempt to show that the teaching of creation and evolution are two opposite all-of-life-embracing ways of looking and dealing with reality, I am therein not interested in what you or I think of the Testimony as we received it from the Committee (after being finetooth combed by the Synod of 1983); rather I am very much aware of the life and death struggle we are engaged in against an enemy not at all easy to make out. I am concerned that we realize what is going on and that we take our place as Christians in the battle.

What about the itenerary

When I am preaching, the issue as to what we do with the "itinerary" after this period of evaluation is as far from my mind as I think it was from the minds of the committee as they formulated it. Rather it is, "*Onward*, Christian soldiers, with the cross of Jesus ... moves the church of God ... Brothers we are treading, where the saints have trod."

And after a period of evaluating the Testimony? Will we be left with this "itinerary"? The committee does not know. They call it a testimony, for to their mind it is presumptuous at this time to call it a creed. It is possible that in time it will gain that status with a segment of God's people. May God bless us as we attempt to hold high the Banner of Christ in our day and age. That is, may He bless us as our lives are being testimonies to His amazing grace.

Rev. Vriend is pastor of the Christian Reformed Church in Neerlandia, Alberta.

Peter Heerema, B.Sc., B.Ed., LL.B.

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Rime or Reason

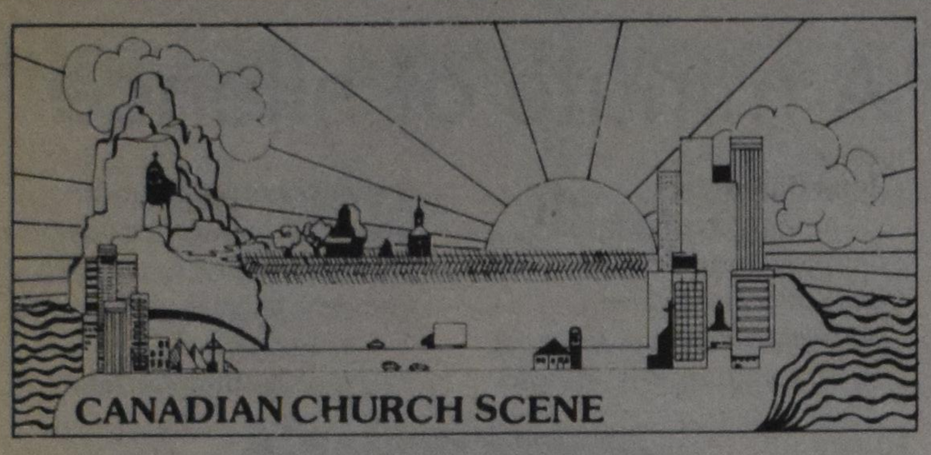
We have Calvin, we have
MARS-
theology can vary;
And I can see it in the stars:
A Frisian seminary.

Sy Nodd

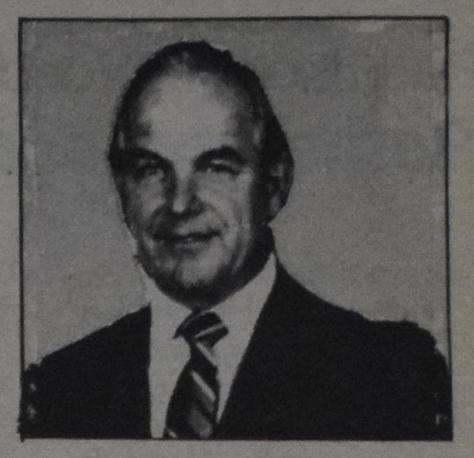
Quiz

At a congregational Bible Quiz
Pastor Pete got in a fix
when a maiden, somewhat amiss,
cited Proverbs twenty four
verse twenty-six.

Klaas Sis



T.V. evangelism and church attendance



Jacob Kuntz

Television evangelism, its pros and cons, is a big issue in today's church. Do many people stay home from church in order to hear and watch their beloved t.v. preacher?

In the September issue of *The Presbyterian Record* Editor, James Ross Dickey (who is also a valued member of the Editorial Advisory Board of *Calvinist Contact*) writes an article under the title "The Emperor has no leisure suit," in which he first exposes some of the fund-raising techniques used by Rex Humbard, Jimmy Swaggart, Oral Roberts, Ernest Langley (he is more favourably inclined to 100 Huntley St. and the 700 Club "whose appeals for support are somewhat more muted"). He then also touches on the matter of t.v. evangelism and church attendance.

A two year study, completed last spring by researchers at the University of Pennsylvania's Annenberg School of Communications and involving the prestigious Gallup Organization has found that television evangelists — the "electronic church" — have NOT won great numbers away from the traditional churches, of whatever theological stripe. Although the results of such studies are not graven in stone, they are the best, most trustworthy guides that we have, and they inform all who are interested that the audiences for t.v. ministries have been stable, in the United States at about 13.3 million or 6.2% of the total t.v. audience. We can safely assume that the percentage is no higher here, and indeed, given the Canadian temperament, probably it is lower. Moreover, the effect of t.v. evangelism on churchgoing is negligible. "The programs appeal to an older, traditional audience, and watching these programs appears to be a confirmation of their religious beliefs, not a substitute for them." Falling attendance **cannot** *be chalked up to competition from the smiling faces on the tube.*

Alarming trends

From the Salvation Army *War Cry* of Sept. 1, 1984 we select part of an "Essay" on marriage and adultery. The Salvation Army is known for its uncompromising biblical stand on marriage fidelity and its condemnation of adultery. We read:

We do not hear all that much about adultery nowadays. Not because the practice (read, sin against God) has fallen into disuse, but because it has been euphemized as an "affair" or (ready for this one?) a "fling."

Easy to rationalize but hard to justify, the "extramarital relationship" (another euphemism) is expressly forbidden by the Word of God: "Thou shalt not commit adultery", soap operas, sit-coms and paperback novels notwithstanding.

And not without good reason.

Disloyalty in the marriage relationship is an offence not only against God but against the marriage partner and other family members. It has to be a leading cause of marital breakdown and family breakup. Little wonder some marriages are not working if one or both of the partners is "playing around" (yet another euphemism).

Statistics Canada projects a 40 percent failure rate for all existing marriages in Canada. Adultery, no doubt, will be a predominant factor in many of the shattered relationships.

"Falling in love need not lead to failing in marriage. As inexplicable as falling in love may be, happiness in marriage is the created result of a shared and reasoned effort by husband and wife to fulfill God's purpose for their intertwined lives."

Mulroney and Trudeau

It is not surprising that the election victory of Brian Mulroney has also been the topic for many articles in church magazines. In *The United Church Observer* of October '84 Desmond Morton ventures the following prediction:

Mulroney's victory will produce a chorus of adulation and then the inevitable disillusionment as his government grapples with all the intractable realities of the Canadian political system. The Tories will have no minority government alibi — or constraint. They will be free for four years to reward their friends and show their stuff.

More will continue than will change. If Brian Mulroney has any direct ancestor in Canadian politics, it is Pierre-Elliott Trudeau, not John Diefenbaker. Both were products of the peculiar politics of Quebec. Both have a consistent commitment to a bilingual Canada and both had creditable records of support for civil liberties. Both men have reputations for being manipulative, cunning and, to a degree, indecisive.

Canadians need not be dismayed. Managing this country demands machiavellian skills. Sir John A. Macdonald possessed them. So did Laurier and Mackenzie King. It is our unsuccessful politicians — Arthur Meighen, Joe Clark, even John Turner, who have tried to be decisive. We do get the governments we deserve — worse luck.

Whether to separate, inseminate and delegate

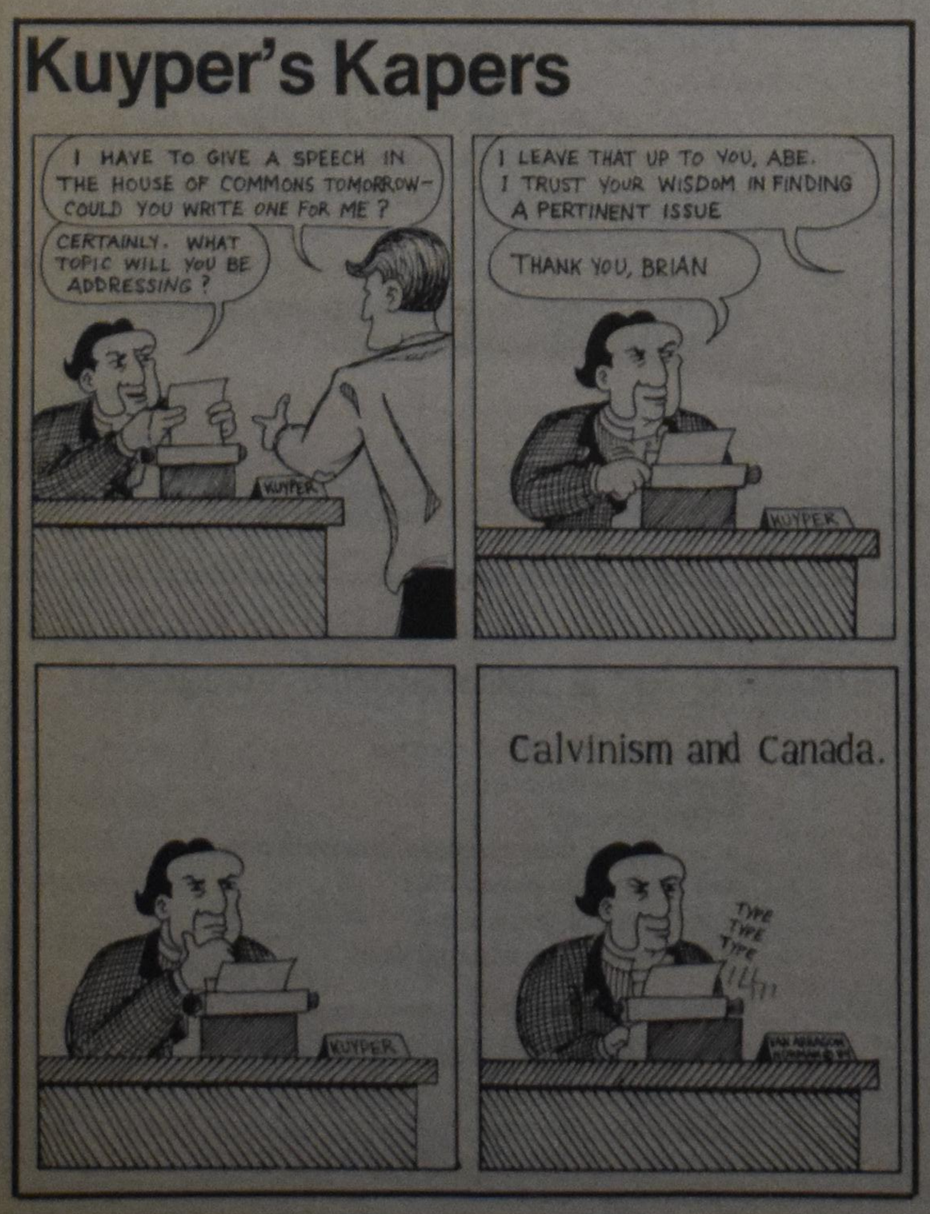
Marian Van Til

To the surprise of many delegates, Classis B.C. of the Christian Reformed Church recently decided to ask next year's synod for permission to divide into two classes, says a report by Pastor William Tuininga of the Prince George CRC.

If synod agrees, Vancouver, Vancouver Island, and northern B.C. churches would form a western B.C. classis, and those east of the Fraser River, including the Okanagan churches, would form Classis B.C. East.

In other business at the September meeting, the Telkwa CRC wanted to overture synod to "provide the churches with guidelines for counselling couples considering artificial insemination by donor" (AID). Classis asked Telkwa to reexamine its request, providing more grounds for such a study.

On a less sublime note, the Burnaby CRC asked that delegates to the denomination's annual synod be chosen by alphabetical order rather than by open vote. This, according to Burnaby, would eliminate the possibility of the same delegates returning to synod within a short time span. Classis did not accede to Burnaby's request.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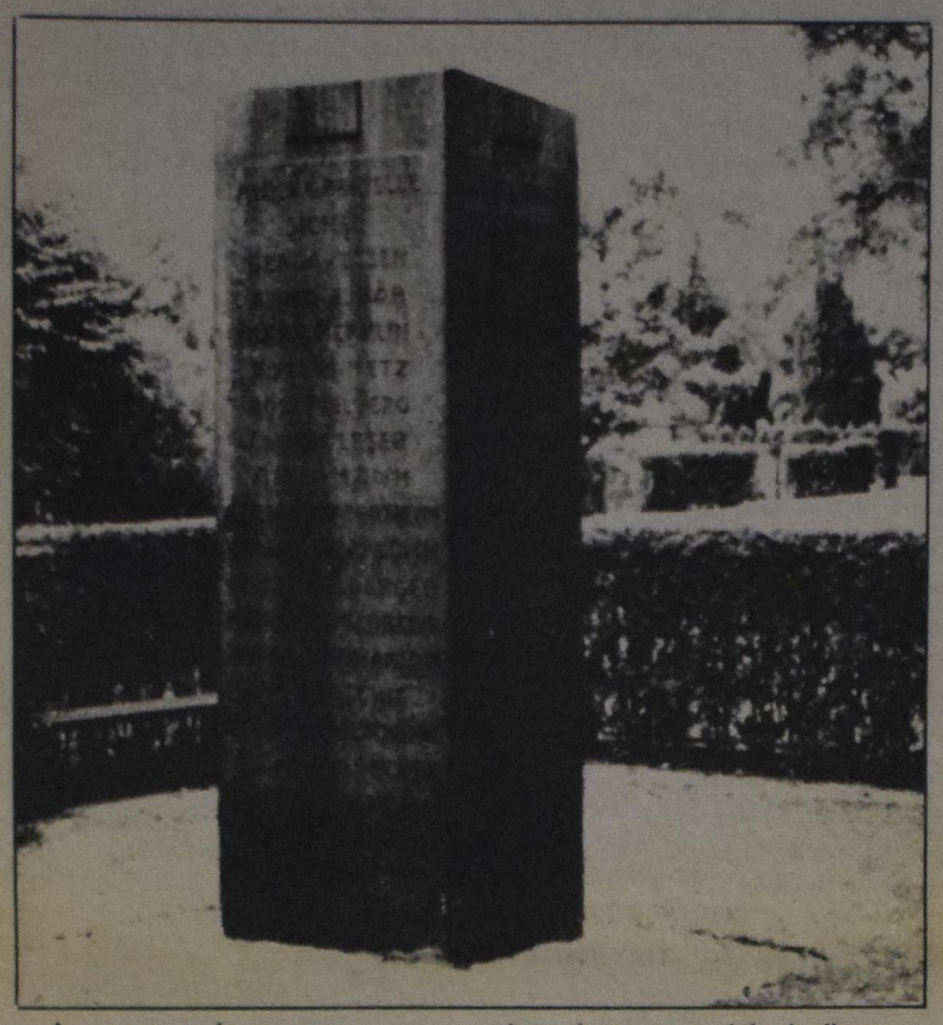
Society

Red like the blood; green like the life
Remembrance Day

Carolyn Mostert

The November morning was cool and crisp, the surrounding trees clothed in their autumn colours of orange, red and yellow. I stopped walking along the sidewalk and paused to look at the gray cement memorial in the small space of lawn reserved for it. Leaves being blown by the wind scurried across the grass and settled at the base of the structure.



It was a simple, square memorial, like a large upright gravestone. It looked dismal and lonely, too formal for the people that hurried past me, ignoring it. The whole structure was set on a little raised mound of earth, surrounded by small beds of flowers. But the flowers were now crisp and dry, frozen by the November winds.

Self-consciously I stepped from the sidewalk onto the grass. Was it right? I was not trespassing, was I? It seemed that the concrete pillar was satisfied to remain sitting alone; it did not want to be disturbed. I walked a few steps closer, hesitating, noticing that something had been inscribed on the stone.

I looked at the words carefully and permanently chiseled into the surface of the stone. "In remembrance ... those who served ... Second World War ..." There was a list, a list of names. They were men's names, boys' names, fathers and sons. What great thing had they done to deserve to have their names printed on the gray memorial?

"Those who served ..." Those who served. The phrase echoed in my mind. Slowly I realized what it all meant. The thought answered the hollow echo. The names were names of men who were no longer alive. They had died in the War, the Second World War, and were now being posthumously honoured for their deeds of bravery. They died so we could live. But why should I care? I didn't know them, and besides, they were dead, dead like the shrivelled-up flowers at the base of the memorial.

I kicked a leaf out of my way, turned quickly around and continued walking along down the street.

A man in a uniform stood in front of one of the sales windows of a store. People walked by him, people looked curiously, and some stopped to talk to him. He had a tray of some sort strapped around his neck. The hat on his head looked military, like a policeman's beret. He stood along the sidewalk looking rather forlorn and discouraged. Many faces just hurried by without a second glance.

I stopped by the man with the tray. He was selling red poppies made of plastic. Pretty, I thought. I pulled a few coins from my pocket and handed them to the man. He gratefully accepted them. There was a certain look in his tired eyes at that moment, a sad look, but I could see a glimmer of gratitude. There were not many coins in his tray. I noticed the words printed on the side of his tray ... War Veterans. A worthy cause I thought.

I pinned the poppy, the plastic poppy, onto the collar of my coat. I pushed my hands into my pocket, the same pocket that had held the coins, and continued down the street. The wind was cold, chasing the scraps of paper into the gratings of the storm sewers. November was always cold, cold and disappointing.

I came to the intersection of two streets. The stoplight was red, red like my poppy. Red like the man's cold four-fingered hand. War Veterans. Red like the blood. The blood of war, the agony of defeat, death. "Those who served ..." It all fit now; in my mind it swept together, the true realization of what was inscribed on the memorial. The men in the War had died for us. They gave their lives so we could live. The man was selling the poppies so we would remember. The words I had seen written on the stone cenotaph were no longer cold, impersonal, without meaning. I knew what they stood for. I really did care.

The stoplight turned green; I continued on. It was green like the life we had, the life we had because others died in our place. The poppy on my collar was no longer a pretty plastic thing. It was a symbol of my life and a way of remembering those who died. I felt my collar to make sure my poppy had not blown away. I walked on through the November wind a little taller, a little straighter, and a little more thankful.

Carolyn Mostert is in her fourth year of the Bachelor of Music Education program at the University of Western Ontario in London, Ont. She wrote the article about five years ago as an entry in the Royal Canadian Legion's Remembrance Day Essay Contest, winning a first prize at a Branch and Regional competition.

A minute of silence —

Jang Besar

During coffee break this morning I turned on the T.V. and ended up watching remembrance day parades, services and wreath placing in several countries around the world, finishing in Ottawa with a grand ceremony; speeches, trumpets, bagpipes, choirs and a minute of silence.

Things like that start me

Remembrance Day

Geoff VanderMolen

What does the poppy mean to me?
It tells of the blood that flowed so free;
The kind of blood, so I've been told
Has been traded, bought, and sold.

They went to war, lost their lives;
What about their relatives, children, wives?
Now all that's left is a bit of time
Dedicated to ones lost in their prime.

There should be more, than just a stone
With the names of those not home.
There should be a service in which to tell
Of those we lost in an earthly hell.

There should be people who were there
To lead us all in a silent prayer;
To pray lost lives were not in vain;
That others won't need to bear the pain;

To tell us of the bombs and guns
That spilled the blood of mothers' sons.
Those that came home, should tell the story
Of the ones that died in glory.

We must remember what happened there;
We can't forget, No! we don't dare.

Written in 1983 by Geoff VanderMolen,
Age 13,
Bowmanville, Gr. 8

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thinking about wars and liberations

thinking, and the ceremony, what is being said, done and sung kind of comes together with my own memories of similar events.

Of course, Remembrance Day was instituted at first to honour the fallen of World War I, or "the war to end all wars." The number "One" was added later on when number "Two" followed. After that came Korea, Vietnam and a whole row more. They're still at it: Beirut, Iran and Iraq.

Sticky red coffin

I think of the one some thirty-five odd years ago; a police action in Indonesia. The speeches and prayers on T.V. are to me more about the ones we buried there; about the times we were driving in convoy over the Poentjak, or to Tasik and being shot at; the time the lieutenant carried that sergeant more than a mile out of the rice fields when he was already dead; the other time when we were standing honour guard in front of that little building behind the hospital; the time we were coffin bearers and the coffin got sticky red where we held on to it ...

Yes, that guy, who a few days earlier slept in a bed a few feet away from me, is now more on my mind than the "our glorious dead" they are talking about on T.V., without disrespect, but I did not know them as I did him and the others.

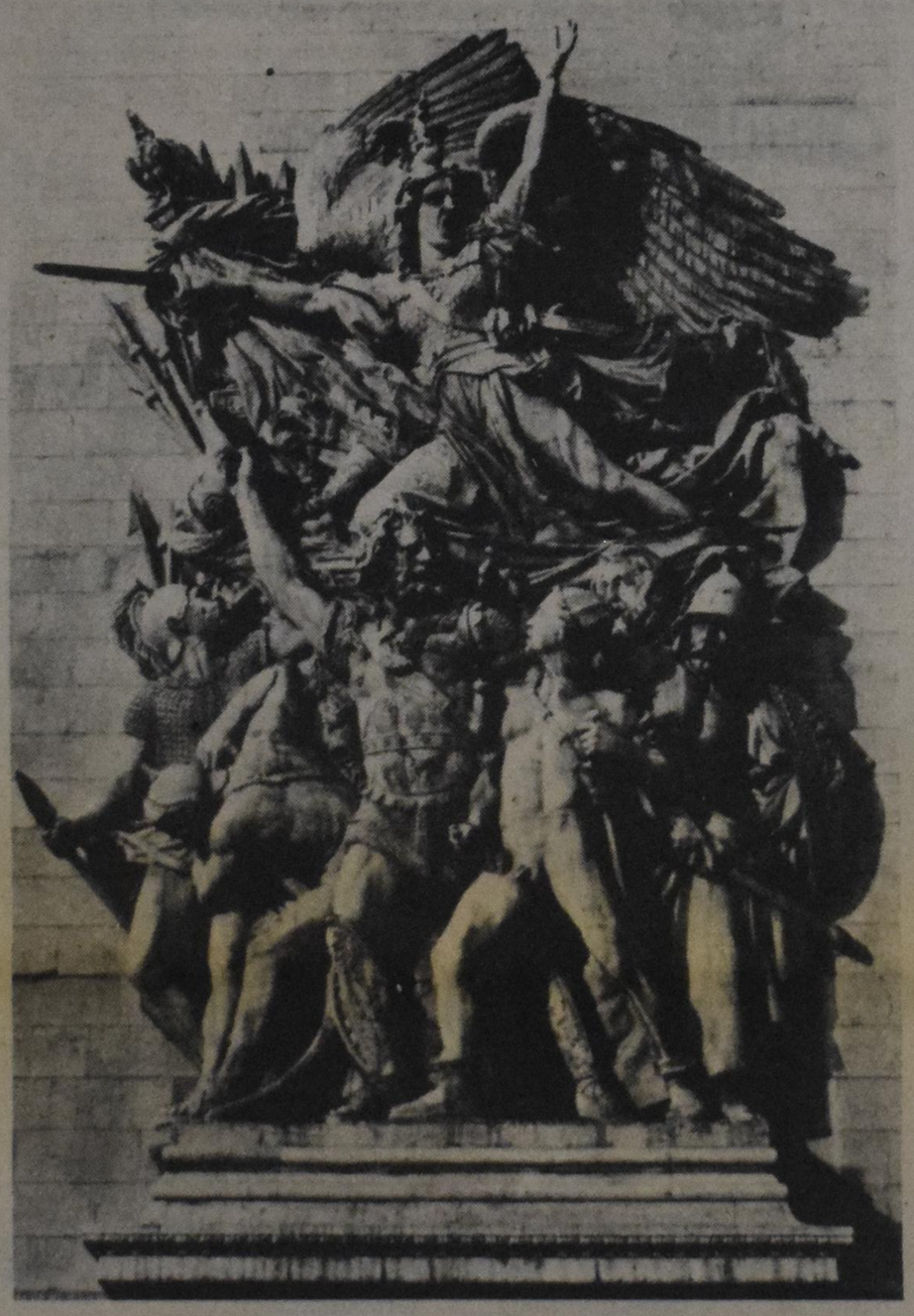
Salute for the dead

The ceremony goes on with several wreaths being placed; one by an older mother whose son did not come back; where are her thoughts at this moment? Now all the military and many of the civilians stand at attention, right hand in salute. Yes, that salute for the dead! During the burial, somebody took photos to be sent to the family far away; some were reprinted later on for us, in a local shop. The one where Ds. Bakker had finished his prayer had the negative the wrong way we were all saluting with the left hand. We kept the photo anyway.

Their time had come

It is all long ago and this day is set aside, "lest we forget." The rest of the year we mostly forget.

Yet it all has changed our lives so much. What if there had been no Hitler; what would the world have been like today? Where would we have been now if there had been no "police action" in Indonesia, or a Sukarno; or Japan had not started with Pearl Harbour for that matter? Now that on T.V. they talk about "sacrifice; in the prime of their lives," could they and our friends have lived on? Could they have lived here not too far away from us, now. like the ones, like me, survived and live within range for an occasional visit? Or is it true that "their time had come" and that war had to be?



The first war

That starts another thought. World War One, and Two, and the resistance, and Indonesia, and Korea, and Vietnam, and Afghanistan, and Beirut, and my children and my grandchildren, and more wars to come; more burials, more names on cenotaphs; more "liberations," more "occupations" more of worse? Will there ever be a war to end all wars? Peace?

Prime Minister Trudeau was in Europe last year; what were his thoughts on that Remembrance Day? Did he deliver the only explanation of all this killing that we remember today; the insight into the war that really did not start with "One," but way earlier at the "Beginning?" the war that is not really between the bad guys and the good guys, commie and democrat; not really East-West; Europe, or Middle East; but between the Almighty and Satan in which the only Peace is at the end of WAR; in which we cannot hold peace missions, demonstrations, or remembrance prayers without saying "Thy kingdom come?"

Yes, let us remember what is past, shiver for what is to come, and put our trust in the ultimate Victor. And with that go back to our daily work, now that this minute of silence is over.

The train to Auschwitz

I hear a train go by .....
and, suddenly, I'm taken back
into time
when ovens belched smoke-signals
to thousands of other numbered lives
to be snuffed out later.

I hear a train go by ...
cattle wagons choking on human cargo
for Auschwitz:
Rachel's unconsoled children; a multitude
like the stars of heaven
grinded to dust by superman ....

I hear a train go by ....
Auschwitz but a memory
of years past.
Cry with me for a burden
that time cannot erase:
The train to Auschwitz!

Wm. Suk

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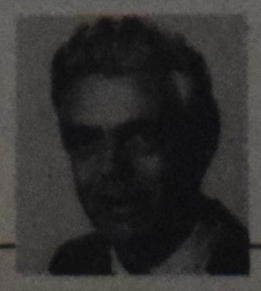

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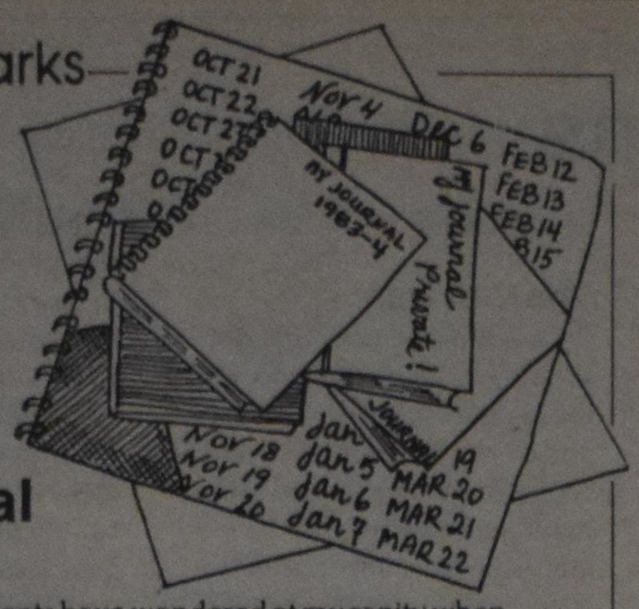

My journal

A few of my students have wondered at my sanity when we've discussed together the implications of working through, reading and marking journals. When a teacher has up to 100 student journals to read and comment on, all within a weekend or a span of a few days, indeed, sanity is questioned. Yet, some of the most delightful moments in my teaching lie in reading and responding to the individual efforts (and natures) of my students. Yes, I'm an English teacher for some of my students but the fact that I'm also an art teacher has led me to include creative exercise and assignments within an "English" environment. The journal provides that opportunity. But it's more than that.

On most days we spend up to ten or fifteen minutes at the beginning of class responding to a question, a statement, a personal concern or something we've read. Yes, I have a journal as well. And I try to write along with my students. I quite enjoy that time; the students silently convey their thoughts and I do the same. I've found that most students delight in their journal and the quiet time. It's a place for reflection, for opinion, for wondering and above all a place that is safe and unintimidating.

I do not check the journals for grammatical errors or for incorrect ideas. Rather, I read and respond. I respond positively. I try to encourage more writing and more thought. The bonus has been a special one. It has allowed me to get to know my students in ways no other teacher (or perhaps student) can or does and it allows me to counsel. The journal is a safe place to complain, to mourn, to question, to express. I try to maintain that atmosphere at all cost. I've found my students appreciate the opportunity to create a journal and the rapport that comes as a result. In fact, several students have kept the rapport beyond the grade level and have also continued to write a journal.

Indeed, I've discovered my students journals *keep* my sanity. I begin to understand their motives, their thoughts, and their wishes. I in turn have an opportunity to reach them at a different level.

J. van Reeuwyk,
Abbotsford Chr. Secondary School,
British Columbia

Canadian student edits Calvin College yearbook

Henry de Jong

Jodie Pereboom is the sixth member of her family to attend Calvin College and, like her brothers and sister, she is leaving her mark. Jodie, a daughter of Rev. Jan and Mrs. Maria Pereboom, now of Niagara Falls, Ontario, graduated from highschool in Pembroke in 1982. She is majoring in English with an eye to careers in journalism or secondary education.

As editor of *Prism*, Pereboom has chosen for its theme the idea that Calvin serves as a prism in the life of its students, separating and bringing into focus the individual talents and interests that appear in the total student body. Students, she says, "come here in one stream and then grow so much during their college years, not only academically but spiritually."

But a yearbook serves too as a reminder to people. "A yearbook should reflect the time in history, which is why I'm including the elections," says Pereboom. "It should also reflect the atmosphere of the school year, such as the housing crowding. A yearbook should also make you laugh."

Jodie Pereboom

Quality education

Statistically education in North America is improving even though some of the average score may be lower. An article that I have already read made the following claims:

"More children are sent to and complete high school in North America than anywhere in the world."

"The literary rate in North America is in the high nineties while in 1945 it was just over 50%."

"Fifty years ago, only 60% of the youngsters eligible for high school enrolled. Compare this figure with 94% today."

"Today the average 25 year old has completed high school. In 1950, this person had completed only 9.3 years of education."

Parents always want what is best for their children and the phenomenal growth of private schools, most of them Christian schools, in North America attest to that. In most cases parents pay the full tuition.

In Ontario 80,000 children are enrolled in private schools and parents pay $200,000 a year for the privilege according to the Ontario Association of Alternatives and Independent Schools.

Schools are not perfect neither are our communities or the people in them. But in spite of many limitations, our Christian schools are doing their best to offer students a range of opportunities so that individual God given talents may develop and flourish.

Our teachers are doing their best to ensure that every child receives the best education possible.

Christian schools are still developing. In many ways the schools are in a continuous process of changing to meet the constantly changing needs of children and our complex society. Therefore schools need parent involvement. They need watching. But our schools and the people who work in them also need encouragement and support.

Jake van Breda,
Fruitland John Knox
Memorial Christian School

Doctor Harro Van Brummelen

Rev. H. Van Andel

Friday, October 5 Harro Van Brummelen, Education Co-ordinator for the Society of Christian Schools in British Columbia (District 12 of C.S.I.), received his doctor's degree in Education at the University of B.C.

The thesis which he defended was titled: "Molding God's children: The History of Curriculum in Christian Schools Rooted in Dutch Calvinism."

In this thesis he dealt with two divergent though overlapping strains of Calvinistic thought in curriculum orientation — a monastic view attempting to protect children from a secular society over against an intergrationist view intending children to become participants in a Christian cultural transformation of North American society. His thesis was well received. For the cause of Christian Education in our countries it is to be hoped that this study will soon be on the market so that many who are engaged in Christian Education can benefit from it.

INSIDE ICSICSICS

Students at ICS (we call them "Junior Members") often come equipped with more than academic talents. Many of them also have musical gifts, which they contribute to the ICS and broader Christian community.

During the past summer a number of people collaborated to produce an album called "Heart of Flesh." The album addresses a number of themes with an awareness, says one of the musicians, of "creation's original goodness, the fall into sin with its painful results and the healing redemption won by Jesus Christ."

The album gets its tone from a fusion of Greek, classical, British rock and American blues music. Phedon Kaloterakis, now working on his thesis for ICS from his home town of Thessaloniki, Greece, composed the music and wrote most of the lyrics. With his wife, Despina, and other musician friends (including Rick Pearcey and Steve Shaw, also Junior Members at ICS), Phedon performed and recorded his compositions in Toronto. The album will be produced, however, in Greece, and will be released before Christmas in Greece, Canada and the U.S.

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1984 Fall Book Issue

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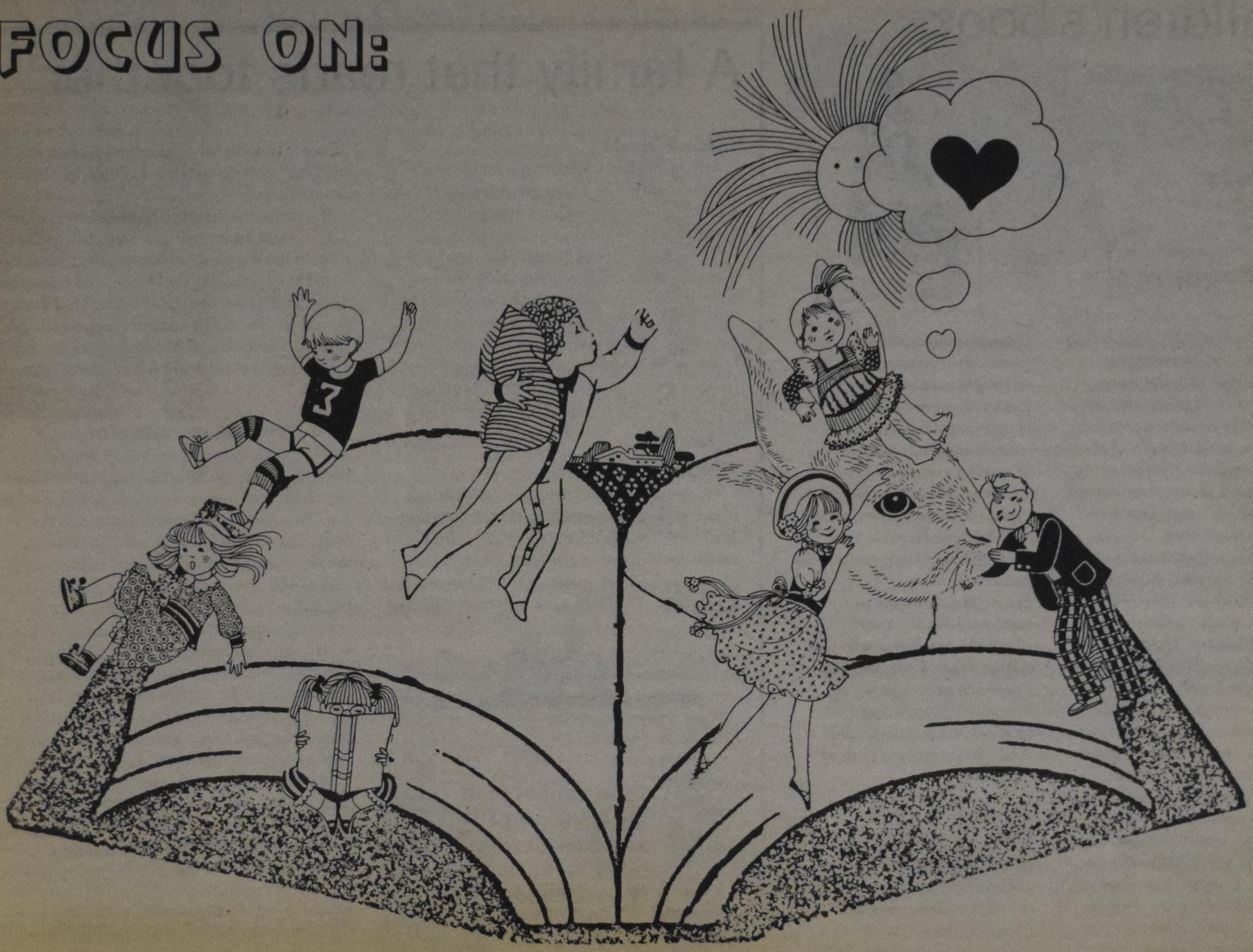

The World of Children's Books

Choosing children's books

Margaret Griffioen

"What's a good book for my three-year-old grandchild?"

"My son loves video games, not books. What books can compete with the excitement of these games?"

"How can I be sure that the books I buy for my children uphold the values I try to teach them?"

"What kind of books do early teens read?"

The questions go on and on but the problem essentially is, how do we choose good books for children — books which can compete for their interest in a fast-paced, highly technological world and still meet our value requirements?

Education

As with any other product, we must become educated consumers. Reading reviews in credible magazines is a good start. Talking with teachers and bookstore clerks is also helpful.

Another way to determine the quality of a book is to read the author profile often found on the cover flaps. Even in Christian bookstores, you might find authors whose messages you do not agree with.

Some authors deal with topics children need to learn. One such author is Canadian Jean Little whose books mainly focus on the disabled. Other social topics popular with many children's authors include relationships, death, birth, divorce, peer pressure, self-esteem, friends, family, sexual assault and so on. In many of these cases it is wise for adults to read the book before passing it on to the child.

Compare notes

One of the best ways to find out about good children's books is to talk with others. If you come across a book which concerns you, let other parents and educators know about it. If borrowed from a library, the librarian should be made aware of the concerns as well. Don't forget to share the news of good books with others also!

Listen to the child

Children may not be able to critique a book's moral value, but they can provide adults with some good feedback. A child should be questioned about the difficulty of the book, was it too simple or tough? Was the story interesting or "hokey" (a label, unfortunately, many Christian fiction stories fall under)? Were the pictures interesting? Did parts of the story bother or upset the child? Why? Discussing the merits of a book with children also prepares them to be selective when they make their own choice of reading materials.

What book for what age?

Once you've found some good books, the problem arises as to which books will appeal to what age group.

Book stores often divide children's books into age level categories. This does not always solve the problem. For example, one category is age nine to twelve. What may appeal to a nine year old, however, may not appeal to a twelve year old.

The April issue of The Bookstore Journal offers these guidelines for choosing children's books:

Books for babies (three months to three years)

These books usually acquaint babies with the world around them (i.e., their family, home, etc.) and with the Lord (such as the **My First Books About Jesus** *series by Elspeth Murphy and the* **Baby's First Books** *series published by Concordia). Baby books are often constructed of heavy cardboard stock (board books) or cloth. Both materials are safe for babies to use and are easily manipulated by their short, chubby fingers.*

The newest books for babies are floatable books to use during bath time. The stories involve

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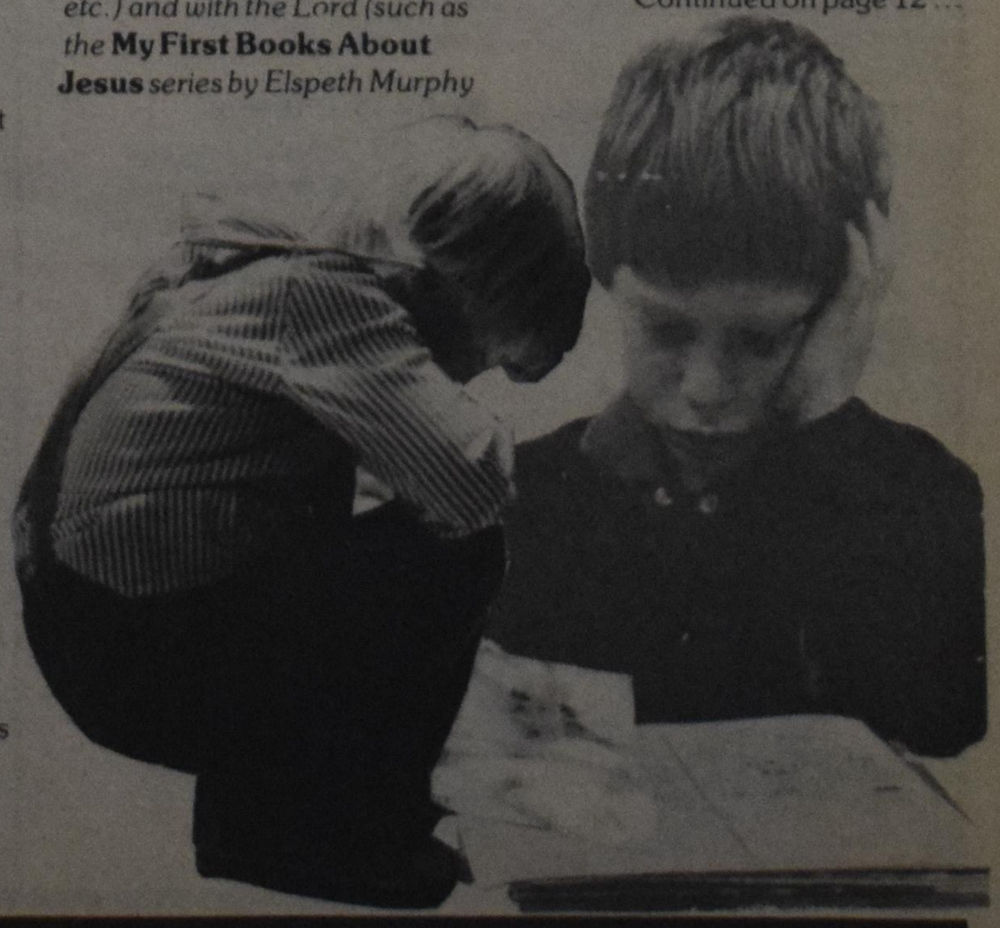

1984 Fall Book Issue

children's books

... continued from page 11.

water or bath time and encourage babies to float the book as mom reads the story.

Books for preschoolers

Books for preschoolers are almost always picture books — books that feature numerous illustrations and minimal copy (such as the popular **David and I Talk to God** *series by Elspeth Murphy). However, some picture books have two uses: They can be read aloud to the preschooler and later read by the same child when he or she is learning to read. This gives a child a sense of accomplishment — "Now I can read what mom used to read to me."*

Two award-winning books, **The Read Aloud Bible Storybook** *by Ella Lindvall (1983 Gold Medallion Award), and* **A Pillar of Pepper and Other Bible Rhymes** *by John Knapp II (The Christian School Magazine Award, 1983) are examples.*

Buyers should also be familiar with Jim Trelease's **Read Aloud Handbook,** *which not only presents tips for parents and teachers who read aloud to children, but also offers an age-graded, annotated list of good read aloud books. Unfortunately, this book only mentions secular children's books. But Tyndale House, who distributes the book, plans to publish* **A Parent's Guide to Christian Books for Children,** *an annotated list of Christian Books for kids as a companion piece to Trelease's book.*

Books for first through third graders

The amount of a book's written copy increases and the amount of illustration decreases as children become older. The transition books are called "readers" — beginning readers for kindergarteners and first graders, and early readers for second and third graders. Beginning readers still feature much illustration with few sentences (composed of words from a first-grade vocabulary list) per page.

The amount of pictures and written copy is equal in the early reader. These books use words from first, second, and third grade vocabulary lists, and are printed in large type with lots of white space between the lines. Early readers are usually collections of five individual stories about the same characters.

Chariot Books recently released a new reader series for children, the **I Love to Read series.** *Two of the six books in the series are companion pieces to the* **Music Machine records — In the Land of the Music Machine** *and* **Return to the Land of the Music Machine.** *Kids often become so interested in one character in a particular type of book that they want to read about the same character in other books.*

Books for fourth through seventh graders

Fads have always been a part of childhood. Remember Hula Hoops, boomerangs, and, of course, Cabbage Patch Dolls? Although most parents may not be able to name a current book fad, they will probably recognize specific book types. Reader participation books, started by Bantam's **Choose Your Own Adventure** *series, are the newest form of the ever-popular junior novel.*

There are similar Christian books, such as the **Making Choices** *books published by Chariot Books. These books allow readers to create their own stories by making a choice between two plot options at the end of the page. These stories help kids make moral choices in their everyday lives or allow them to go back in time and become a part of many different Bible adventures. Upper-elementary and junior-high students especially enjoy this type of book.*

Books for teens

Senior high students read adult books. They also read some non-fiction titles designed to help them deal with teenage problems such as drugs, sex, etc., and books about their Christian faith. Some recommended books for this

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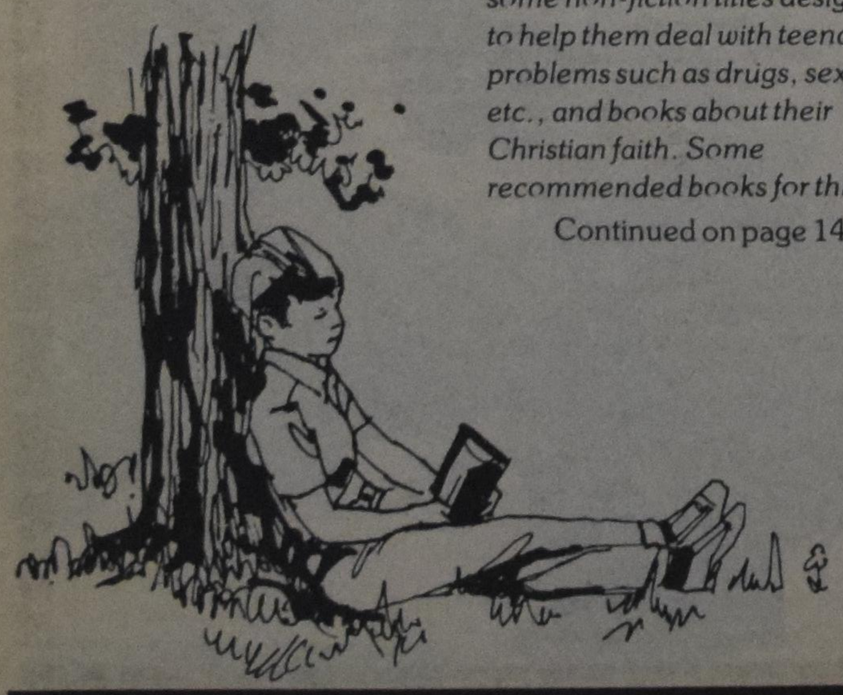


A family that reads together

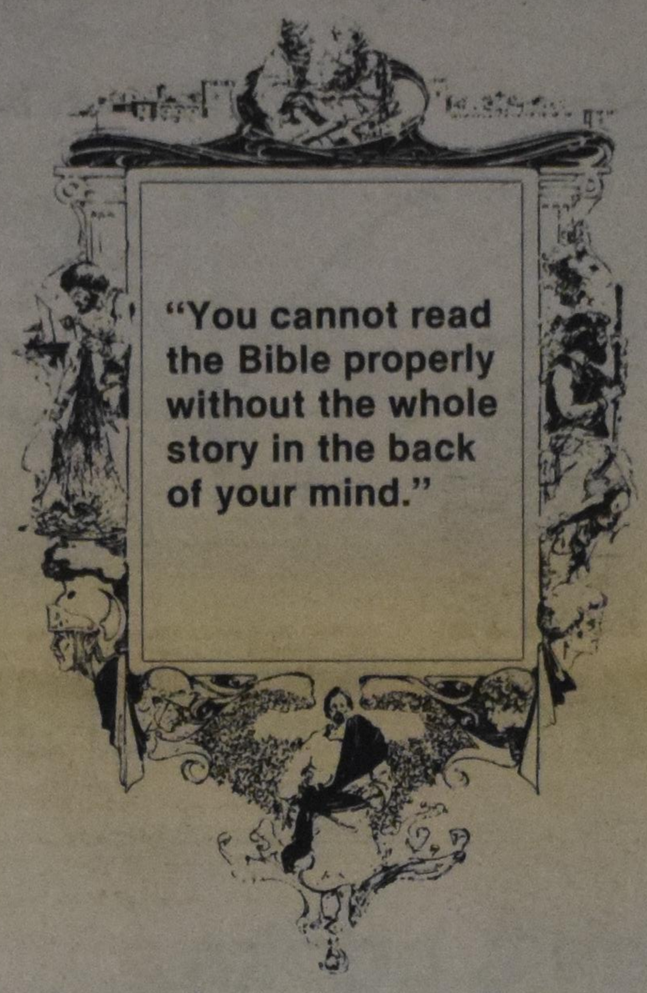
Calvin Seerveld

In the Christian tradition, our family reads the Bible at meal times. This is more important than most of us normally realize for our parental obedience to the Lord.

There are all kinds of external pressures today, in our hurried, secular world, that work against our keeping this good habit going. But there is also an internal bug that can ruin Bible reading at meal times: not having a good idea of what the Bible really is, and not knowing so well how we are to read it, so it doesn't become a forn.ality. I'd like to explore this problem with you.

A biblical focus

We grownups need to become like children again and remember that the Bible is God telling us a story. The Bible is the true story of the Great Deeds of God, telling us what the Lord wants generations of men, women and children to do in response. The Bible is the story of Jehovah as



the Covenant One revealed in Jesus Christ who calls us to be His special people and to act like His adopted kids. The Bible is about God's provident rule over the world and especially about His leading His people on to deliverance from sin and misery to a rich life of praise. The Bible is not about men and women, with God also in the picture.

The Bible is not about Joseph and his brothers, telling us we should act like Joseph did, and then God will reward us. The Bible is not about Saul and David's fighting one another, meaning that you and I must respect the government even when they visit witches. The Bible is not about a little Jewish girl in the house of Naaman or about Zacchaeus up a tree. But the Bible is telling us how God provided for His people through Joseph's faithfulness, how God cursed His people through the vanity and sin of Saul and David. The Bible is telling us about what God did for heathen Syrians through Naaman's servants and Elisha, and is pointing up to Christ's compassion for an apostate son of Abraham, Zacchaeus. This difference in focus is very important.

We parents are called upon to give our children a sense of the fact that God, the Covenanting God, is talking to us in the Bible. God said, "Let there be sunlight and moonlight and twinkling stars; let there be worms and bugs and creepy crawly things. And I will take care of you better than I take care of the butterflies and flowers; so obey me, my child ..." "Wow! is that what God is like!" exclaims the child. That would be a Biblical way of reading the Scriptures. But one should not read the Bible with the focus: "Dare to be a Daniel, dare to stand alone, etc." or "Don't ever deny Jesus, as Peter did, three times in a row."

If we treat the Bible like "lessons on how to act" — even if we come up with good lessons — it never has the punch of hearing God speak to us in His book, telling how He moved and moves among real people like us. And then one has lost the Biblical focus that rivets one's ears and eyes upon God's covenant-keeping, gracious judgments and deeds, with their focus in Jesus Christ.

One continuous, true story

We grownups also have to let it sink in that we need to learn to read the true story of the Bible to our children as a story, as a narrative, as a single book that starts with Genesis 1 and goes on to the last chapter of Revelations. The Bible is a whole. If you pick up a novel and read pages at random you cannot expect to get the point of the book. So, too, you cannot read the Bible properly without the whole story in the back of your mind when you read certain chapters.

Early Christian pioneers in Canada, especially on the plains (where there are so many Bible colleges), learned to read the Bible as a story book. During the long, lonely nights they would read it for hours, leafing through it to look at pictures but also listening to the story of God's Way with its Old Testament people, of Jesus' ministry on earth, and the results of Pentecost in Asia Minor and on into Western Europe.

I believe that the Bible is Holy Spirit-edited for us with the continuing story character as most fundamental. And we should begin to open up the Bible to our children that way. My parents read to me from the Bible story book before I went to bed, and they read the Bible to us later at the table too, as one long, true story. That means that if we, as parents, want to lead our children into the Bible story — and don't have hours on end to keep reading it through to them — we need to know the key passages that hold all the details together.

"Bible reading in the home"

Bible reading for children and to children at *home* should be predominantly an imaginative reading by parents as (true) story tellers. It must seem to be natural and unstudied, as if you are recounting what once happened.

It is worth asking whether we have been one-dimensional in our method of reading the Bible, always "studying" it like the street map of a foreign city, without ever being able to walk through it like a neighbourhood we know thoroughly. And is worth remembering that the meal table at home is not a school desk nor a pulpit: it is a family meal table surrounded by children.

Things to remember

I think we parents need to be prepared ahead of time to read the Bible to our children in a storytelling way (again, depending on their ages). I have a few suggestions:

1. Parents have to know a lot more about the Bible passage they read in a simple way to their children, so they can fill in historical details, emphasize what is important, cut off irrelevant reactions, and focus on the main thrust of the passage — in the light of the whole Bible.
2. Family Bible reading should be predominantly playful, imaginative, a story-telling in everyday language that arouses wonderment and interest (giving information too, yes, but in a narrative context so the children get the sense of a continuing true story of God's activity). Bible reading at home should come through like an epic or a ballad or an historical narrative. And we parents must learn to be freshly surprised about what God says to us

Continued on page 18 ...

A chain to adorn your neck

Christine Farenhorst Praamsma

It used to be, a generation or so ago, that reading out loud was family entertainment. My own childhood memories, although not so idyllic as to picture my Mom continuously sewing or mending while Dad whittled away on some eternal, useful wood carving to the tune of Dickens, does have fond recollections that way.

Every holiday we hiked. Mom always took along a blanket and a bag full of 'Groninger koek' and we'd settle down somewhere — whether it was in a field with cows eyeing us curiously, or a spot among several hundred fragrant pine trees. Then Dad would pull out his copy of a book by the unlikely title of 'Pa Pinkelman' and we'd all relax, often laughing, and generally savouring the flavour of sharing Dad's voice and a good story together. They are good memories — they are memories I'd like my children to have.

Today, however, my husband and I, and a great many other parents, are faced with one gigantic problem our parents did not have; a monstrosity called TV, which generally also includes video games.

It's a button age we live in and children appear programmed into a negative attitude towards reading.

Yet, I maintain that children read to in childhood read easily and will keep that interest in reading in later years. Many parents make the mistake of stopping to read aloud to their children when they reach the age of being able to do so on their own. The example is used of learning to ride a bicycle.

When a child learns, you give him a shove and off he goes down the road. But is it not pleasurable, to you and the child, to have occasion to go riding together? Shared experience heightens pleasure and fosters a desire to keep going. A definite Christian aspect to this, and it cannot be stressed enough, would be the shared Bible reading after mealtimes, before bedtime. "Listen my son, to your father's instruction and do not forsake your mother's teaching. They will be a garland to grace your head and a chain to adorn your neck" (Prov. 1:8,9).

Reading out loud also improves reading skill and more difficult books can be introduced in early years promoting conversations for many topics.

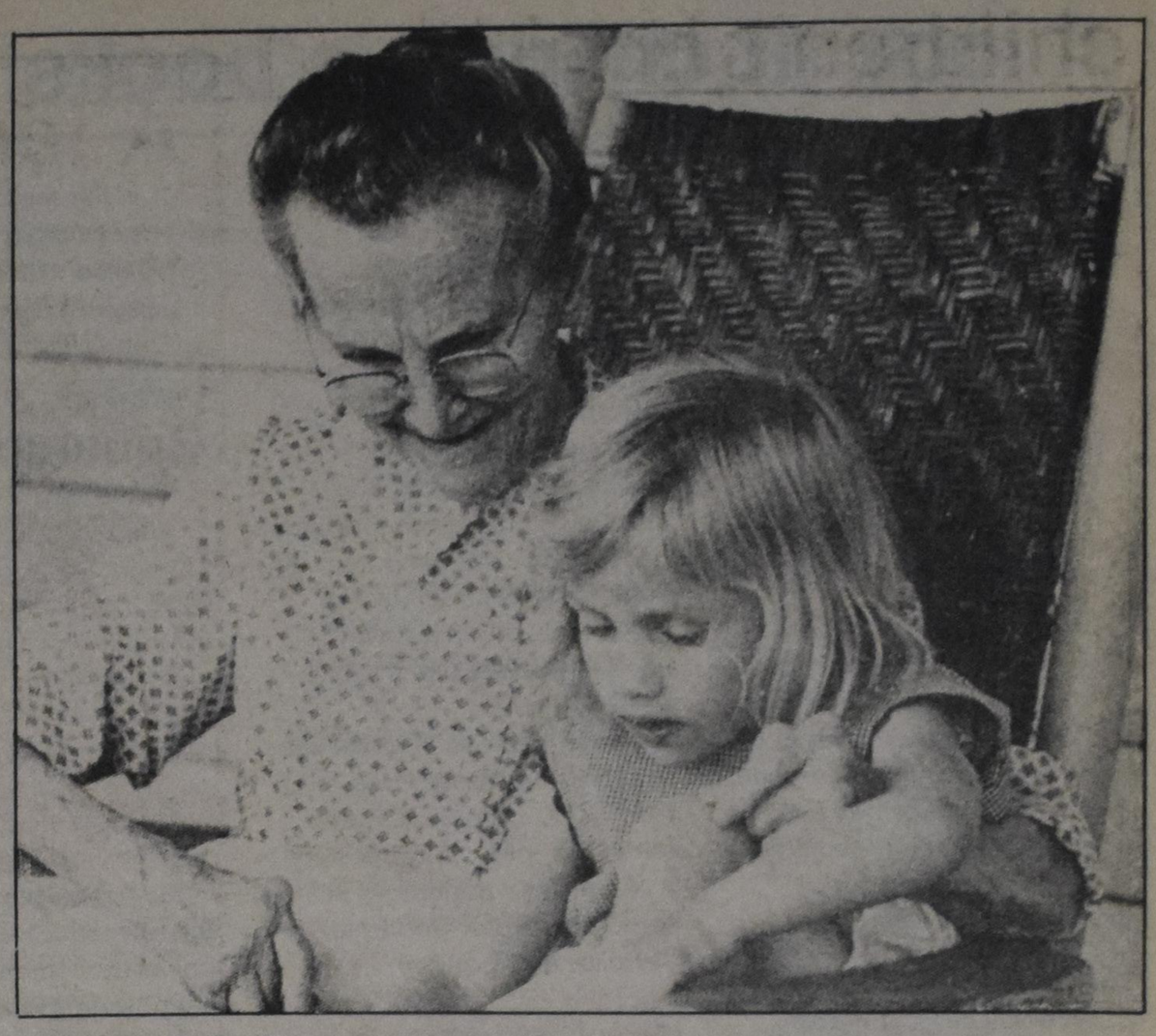
Parents must take a very firm stand against an inordinate amount of TV watching. The average estimate is that children of elementary school age watch 4½ to 5 hours a day. God must weep at those statistics. Generally speaking, I would like to apply Sir Walter Scott's opinion of chess — "TV is surely a bad waste of brains."

Although I do advocate and enjoy certain programs, TV is not a shared experience. Most children watch as mothers or fathers are busy doing something. As over against reading, where you can stop for questions, you cannot turn a TV off, discuss, turn back on and be at the same spot. There is no practice in speech, to explain, for example, a newly found word. TV segments are generally short and create, in turn, short attention spans. It's much less personal than reading on a lap, or next to one, where a child or anyone listening, has to create mental images of what is being read.

A lot of parents feel uncomfortable reading aloud to children when they become a bit older. They are unsure of the choice of books, afraid of being rejected in favour of other pastimes, and generally speaking, feel pretty foolish. Hopefully, this does not include Bible reading!

A book I recommend as a guide to sharing books with children (ages 5 to 15) is *For reading out loud* compiled by Kimmel and Segel. First published in hardcover (1983), it was later published by Dell (1984) in paperback. The price $8.95, is prohibitive, but for what you get, it is an excellent starter source for a home or school library. Besides pointing out the benefits of reading out loud to children, it suggests ways to make time for it, both at home and school. Most valuable of all, it gives a list of 140 books for children, with a rather extensive review of each, to guide a parent or teacher in choosing what to read and not fall flat on his face.

Once begun on this marvelous experience of shared reading, you won't want to stop. You'll find you're not just reading to your child, but to yourself as well. And, God willing, your children will pass it on.



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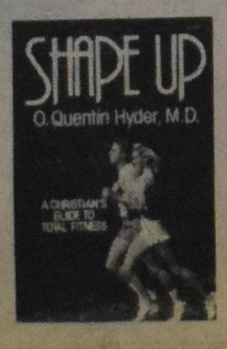

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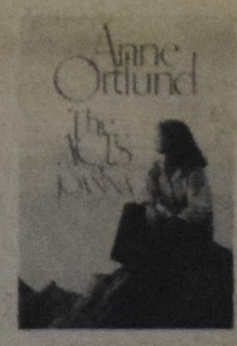

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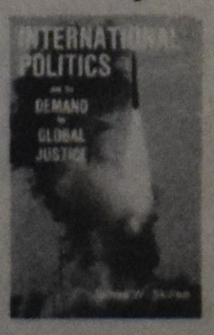

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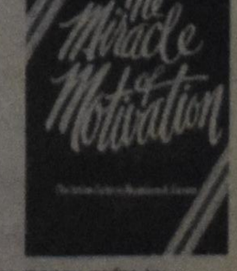

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1984 Fall Book Issue

A look at children's books

In this section we feature some reviews of children's books which our regular reviewers recommend. These books are for ages pre-school to early teens and cover a variety of topics.

Pre-school

An alphabet book

Kinderlove, Wendy G. Halliday, illustrated by Rene and Shari Ann Wortel; Pastoral Associates, Petrolia, Ontario; 32 pages, $4.95. B. Vandervelde, Willowdale, Ont.

Kinderlove is an ABC book designed to introduce children to many stories and facts from the Old Testament while at the same time teaching them their ABC's. Each page has a text reference; an appendix in the back assists parents (or teachers) in following up the stories and facts.

Kinderlove is an attractive book. The alphabet letters are large and clear. The colourful illustrations are full of detail which readily make them a jumping off point for telling the Bible stories connected with them.

The author, Wendy Halliday, is a kindergarten teacher in our Sarnia Christian School. She has used her own book there extensively and says many children love the book and know the couplets from memory.

Kinderlove can be obtained from Pastoral Associates, P.O. Box 1212, Petrolia, Ontario for $4.95, plus $1.00 postage. It can also be purchased in some bookstores in Sarnia, Petrolia, and London.

Elementary

Unusual approach

Fount Children's Bible, Andrew Knowles, illustrated by Bert Bouman (based on an original Dutch text by Karel Eykman), Fount paperbacks, London, 1981; 447 pages, pb., $9.95. B. Vandervelde, Willowdale, Ont.

My first reaction on reading this story bible for children was one of excitement. I wanted to keep reading to see how the old, old stories were told in a new way. And they are! The stories are told in a fresh, direct way, that moves along quickly. The setting is somewhat modernized. The language is crisp and clear and current. I found myself chuckling at the way some situations are explained. For example, when Sarah and Abraham were travelling through Egypt, Abraham noticed that:

"The local boys kept turning round to look at them ... and then they started whistling! "My goodness!" thought Abraham. They're after my wife. She must be more beautiful than I thought." He whispered to Sarah. "Look, darling ...." (p.39).

The illustrations are plentiful (in colour) and often rather humorous. My only negative reaction was the poor binding — it would never stand up to use by a child. Pages were coming loose on my first reading and I was not handling it roughly.

After these positive comments regarding content, I must also sound a note of caution. When writing stories based on the Bible, we may add detail, we may clarify, but, may we change the facts as they are presented to us in God's Word? I feel that at times the author has taken liberties with the Biblical text and that made me feel uncomfortable. For that reason I would not recommend reading it with very young children. Once they have heard a story a certain way (if it's done well), it sticks and they may think that's the "gospel truth". Older children, who are already familiar with the Bible stories, will probably enjoy reading it and benefit from it. And anyone who has to *tell* Bible stories to children, will profit from the often creative approach used here. My suggestion would be to read the Bible text for fact and detail; use the *Found Children's Bible* for approach.

Choosing children's books

... continued from page 12.

age include Campus Life books published by Zondervan, as well as the award-winning **How to Be Your Own Selfish Pig** *by Susan Schaeffer Macaulay, which is Scaeffer apologetics for kids. Girls also enjoy the John Benton series published by Word Books, since Benton tells the true stories of kids who find shelter in His Walter Hoving Home.*

After browsing through the teen section, buyers should also check out fiction books because teens enjoy fantasy and science fiction. Steve Lawhead's fantasy books **In the Hall of the Dragon King** *and* **The Warlords of Nin,** *his new science fiction book* **Dream Thief** *and John White's books* **Tower of Geburah, Iron Scepter** *and* **Masks of Melancholy** *are popular with this age group.*

Children's Bibles

The Bookstore Journal also provides some information regarding Children's Bibles:

What is a Children's Bible?

"Children's Bible" can be an elusive term. There are children's Bible storybooks, children's picture Bibles, children's editions of adult Bible translations, and now even children's translations. What's more confusing, several books fall into each of these categories but are still called Bibles.

A children's Bible storybook is often considered as a child's first Bible. At least, it is an introduction to the Word — a passageway through which children travel on their way to reading and studying the "real thing." Whether or not these storybooks fall under the Bible or book category, and where they should be stocked in bookstores are topics of considerable debate. Perhaps "superparaphrase," a term coined by one Bible publisher, is the most apt description of those books that are on the fine line between Bibles and storybooks.

Even before a child can read, a Bible can be a special possession. Terry Draughon, sales director of Thomas Nelson's Trade Bible Division, says, "children who are of the age to enjoy the artwork in children's Bibles are generally not old enough to read to themselves. But the purpose of a child's Bible is to familiarize children with the Bible and encourage them to carry the Bible to church and to make it a part of their lives. The books' attractive colours and size also have much to do with their appeal."

Children's Bibles are available in several levels based on age and a child's ability to read and study. Besides the shirt-pocket size New Testaments given at birth, a child's first true Bible will most likely be a colourfully illustrated edition of a standard translation, such as KJV. As the child's needs change, so do the materials offered in the graduated editions.

Complete children's Bibles are most plentiful in the standard adult translations, including the King James, New American Standard, Revised Standard, Today's English, Living Bible, and other versions. Most feature brightly-coloured illustrations throughout, including the cover. Special helps, dictionaries, etc. vary by publisher.

Nelson's new Bible features the NKJV translation, which updates the "thees and thous" and other more archaic grammatical usages into modern English but remains true to the original KJV text.

Meanwhile, Nelsons' Good Shepherd Edition of the Good News Bible was recently introduced, as was Zondervan's New International Version, a small format Bible intended for 6 to 10 year olds.

There is an apparent increased interest in large-print editions of children's Bibles, too, perhaps because grandparents enjoy reading them to children, and the large print helps children learn to read the Word.

After choosing books for children, help make reading them an enjoyable experience also. (see related articles in this issue). This will encourage children to make books a permanent part of their lives.

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1984 Fall Book Issue

More reviews on page 16...

Elementary

Lessons in witnessing

Jesus is No Secret, Carolyn Nystrom, Moody Press, Chicago, 1983; hc. Barbara Hudspith, Dundas, Ont.

Jesus is No Secret deals with evangelism and missions. It begins with a young boy trying to share Jesus with his friend, Butch, who takes offense and goes away mad. The book goes on to explain that Jesus commands us to evangelize and that we are to expect some people to hate us and even to try and hurt us as a result of our witness. Unfortunately, a child may make the wrong connection here and assume that little Butch, who is offended more by the wrong approach than by the Good News, is one of the violent, stone-throwing antagonists he sees depicted later in the book.

Skillful handling by an adult is needed to focus attention on a better method of witnessing which is arrived at as the story progresses. "Maybe I can show Butch that Jesus loves him even more than I do. Then we will share the best Friend of all." Maybe I could tell Butch how I became a Christian."

The simplified formula which the author espouses as the road to salvation is also best discussed with a child as he may well remember the "Think, Believe, Decide" method and not grasp the explanations that follow.

The main thrust of this book seems to be that Jesus is no secret and therefore every child is responsible to evangelize his peers — another doctrine that needs to be handled sensitively so as not to lay unwarranted guilt or anxiety on a young mind.

This book is full of good ideas and Scriptural truths but most of them need adult input to help them come across in a balanced way.

4-6 years

Help from the Psalms

Sometimes I Need to be Hugged (Psalm 84); **Sometimes I Get Lonely** (Psalm 42); **It's my Birthday, God** (Psalm 90), by Elspeth Campbell Murphy, illustrated by Jane E. Nelson, 1981; David C. Cook, 24 pages, soft cover, $2.50 (per set of three $6.95). B. Vandervelde, Willowdale, Ont.

The above are three of the titles in the series: David and I talk to God. In each book the child talks to God about a problem. Real life situations for our children are dealt with: loneliness, frustration, fear, jealousy, etc. The answers are inspirations from various Psalms. That's how the books get their subtitle: Psalms — for Children.

I found these books a true delight. Like the Psalms, they are filled with imagery and figures of speech. The many pictures, by turns coloured and black-and-white, enhance the text. Things aren't always spelled out; often the illustrations add the detail.

In "Sometimes I need to be Hugged," the child is frustrated. Everything seems to be going wrong. When she tells her Mom about it, she is hugged and comforted. Suddenly things don't seem quite as bad anymore. And that's the way she feels when she remembers how much God loves her. God's presence is compared to the relief of rain on a hot, dusty day. On the next page we read: "Your love cheers me up — like the sun peeking out from behind a cloud." The book ends with: "Your love is all around me to protect me. It makes me feel like a baby sparrow — warm and safe and happy." The picture shows two children, arms around each other, about to go inside their house. By the gable of an upstairs child's room, (a doll looking out through the curtained window), the baby sparrows are being watched and fed. Beautiful!

Judging by the three books I examined, I feel this series of books would make a lovely gift for any young child at any time of the year. I heartily recommend them.

4-10 years

Two ways of helping a child understand death

Love Away My Hurt, Amy Ross Mumford and Karen E. Danhauer, Accent Publications, Denver, 1983; pb., and **Lifetimes,** Bryan Mellonie and Robert Ingpen, Bantam Books, Toronto; 1983, pb., $6.95. Barbara Hudspith, Dundas, Ont.

Love Away My Hurt — A Child's Book About Death and *Lifetimes* — A Beautiful Way to Explain Death to Children are distinctly different in their approaches. Although *Love Away My Hurt* is a traditional Christian treatment of the subject and *Lifetimes* is a secular treatment, I have to confess to a preference for the secular.

Love Away My Hurt attempts to cover every question a child could ask. It discusses sadness, reasons for death, the soul/body separation, Heaven, how we get there and spiritual comfort as well as the more technical definitions for such things as mortuaries, caskets, etc. While it is a very thorough treatment in the eyes of an adult, it may be a bit too tedious for a child reader who is emotionally distraught and unable to take in so much information. The tone is somewhat didactic — the contents are summed up with a textbookish "Let's see what you have learned."

Four pages into the book we discover that pets have no souls — a surefire way to keep any child who has lost a beloved pet awake at night. The other drawback to this little booklet is the clean-cut middle-class American culture that drips from every drawing. This book would not be suitable for an inner-city child.

Lifetimes, on the other hand, spans economic levels. The drawings are arresting character studies and wildlifes. The prose is simple and the topic general. It deals mainly with the beginnings, endings and *Lifetimes* of all creatures, preparing the child for the inevitable while not trivializing the pain. This book is a gentle jumping-off point for a suffering child who is trying to make meaning of his sadness. It is a place to start.

Love Away My Hurt leads a child to expect comfort and to look forward with hope but it does so at the expense of taking all the mystery out of death and wrapping it up in a neat, understandable little package. It might be better as a book for the adult who needs help in phrasing child-sized answers.

5-14 years

Especially for chocolate lovers!

The Chocolate Touch, Patrick Skene Catling, illustrated by Margot Apple, first published in 1952, again in 1979 with illustrations and again in 1981. Bantam books, $1.95 paperback, $9.95 hardcover. Christine Farenhorst-Praamsma, Owen Sound, Ont.

As the title suggests, the book is reminiscent of the old king Midas story. Only king Midas is a young boy by the name of John Midas. He's a greedy, little boy who has a passion for chocolate and ends up turning everything he touches to chocolate, including his mother. But, all's well that ends well and children ages 5-14 will delight in this humorous story. It holds up well at bedtime, also with the younger age group particularly due to the illustrations. This is not an 1984 publication but is heartily recommended for family reading.

4-8 years

A tale for younger children

The Buried Treasure, retold by Djemma Carter, illustrated by Debby Carter. Dodd, Mead and Co.; 1982, $14.95., hc. Christine Farenhorst-Praamsma, Owen Sound, Ont.

The translator of this Russian tale was born in Bessarabia of Russian parents. She has also written her own stories and translated more stories and poems of others, including Chekhov and Isaac Bashevis Singer. The Buried Treasure is a beautiful, simple tale and reads like a parable. It is very much recommended either for your own home children's library (age 4-8), or as the price is slightly prohibitive, for the school library. The illustrations are well done.

6-10 years

A Canadian setting

Secret of the Sleeping Otter, Gloria Repp, Baker Book House, Grand Rapids, Michigan, 1983; pbk, 152 pp., $4.50. Barbara Hudspith, Dundas, Ont.

The *Secret of the Sleeping Otter* is light, suspenseful reading for ten to thirteen year olds which can easily be understood by younger children if the book is read aloud. Set in British Columbia, the book has some value for Canadian readers who can identify with the terrain and Indian lore, but it is chiefly a novel of personal relationships. Julie Fletcher is forced to spend a few weeks with her cousin and aunt and uncle, whom she does not know, on an isolated island. Not only does she find her cousin, Karin, antagonistic, but the entire island fraught with mysterious thefts and Indian magic.

Gloria Repp's story is not a typical Nancy Drew Mystery, however. The young heroine has recently undergone a conversion experience and this figures chiefly in the plot. She is lonely, troubled by the unhappy household she lands in and worried about her relationship with her father and stepmother. The spiritual strength she derives from Scripture and remembered teachings is a bit stilted and certainly could have been expressed in fresher, more unique language but it does not weigh the book down and can be put in perspective by a forewarned adult reader if it is to be read aloud in the classroom or at bedtime.

My seven-year-old enjoyed the book immensely.

1984 Fall Book Issue

More children's book reviews

8-13 years

By kids themselves

Another Wordsandwich, Stories by Kids for Kids, Edited by Rick Wilks and Anne Millyard, Firefly Books, Scarborough, Ont.; 94 pp., pb. Barbara Hudspith, Dundas, Ont.

Another Wordsandwich is a book written by eight to thirteen year olds. The selections are made by young readers and the result is a fun-filled anthology of poems, limericks, stories and articles.

Kids are frank, innovative writers who include all sorts of wonderful irrelevancies in their pieces — irrelevancies that cause adult readers to become confused and condescending but are clearly understood by other kids.

This would be a terrific source book for teachers trying to encourage and motivate young writers or a good gift book for aspiring young poet-storytellers.

Follow-up books will appear in this series.

9-14

Author's approach is too sweet

Amish Adventure, Barbara Smucker, paperback, pp. 141, 1983; Clarke, Irwin and Company Limited. Christine Farenhorst-Praamsma, Owen Sound, Ont.

Barbara Smucker has written a story this time about the 20th century Amish.

A young boy, through force of circumstance, stays with an Amish family. Smucker uses this force of circumstance, which is a bit sought, and not quite believable, to introduce the reader to the Amish way of life. She pits the boy's TV, newspaper, and generally unchurched way of life against the Amish. Separation from the world, thoughts on non-violence, schooling, farming and cooking, is all condensed in this small paperback.

Smucker's style is easy to read and certainly makes for an interesting, informative way to pass on knowledge about the Amish. She has obviously done some research and the book would be suited for age groups 9-14. Two of my daughters, 10 and 11, were quite taken with it.

However, it's too sweet. Everything, in true fairy tale style, ends happily ever after. Any thought provoking questions Smucker might have asked, and not necessarily answered, about rebelling against such a life-style, is presented almost too glibly and does not seem to hit deep down.

The text illustrations by Caroline Price are enjoyable, the only criticism of this being that there were no more.

A healthy, positive approach

Discussing sexual assault with your children

"Many parents raise their children well, yet raise them unprepared or ill-equipped to deal with the persuasive and manipulative molester," according to a Christian Communications Centre press release. The centre is promoting and distributing a two-book kit *Protecting Your Children from Sexual Assault*.

The kit, a parents teaching guide and a children's workbook is designed to help parents and teachers discuss sexual assault with children. After thoroughly reading the teaching guide, parents discuss sexual assault and what to do about it with their children by using the illustrated workbook. This book first discusses creation, then marriage, birth, the differences between boys and girls and then gives examples of positive, "yes" touching (hugs with parents, etc.) and then examples of negative, "no" touching and what to do when that happens.

A "yes" touch
A "no" touch
NO!
You can not tell if someone is a NO! touch person just by looking at him
You will need to use the thinker God gave you!
How can you tell if someone is a NO! touch person?
By the way they try to force you or trick you into touching private parts of their body or
By the way they try to force you or trick you into letting them touch private parts of your body
Here are five important things for you to know:
A NO! touch person will most often look nice and act friendly
A NO! touch person will try to trick you into thinking you can trust him because he doesn't look scary or mean or weird
A NO! touch person can be old or young
Sometimes someone you know and care about can be a NO! touch person
Sometimes someone in your family - or a relative - may scare you or hurt you with a NO! touch
Don't touch me like that!
No! I don't want you to touch me.
Little Ones 30
31 Little Ones

Review

Sam De Silva (a counsellor for Salem) and his wife Rebecca, parents of two daughters ages two years and two months reviewed the material for *Calvinist Contact*. They found the kits excellent but felt something more simple would be needed to reach pre-schoolers, and a more detailed chapter on what to do if your child has been assaulted would be helpful.

The De Silvas liked the positive approach of the material and found the illustrations to be a good balance between realism and cartoon qualities which appeal to children. The illustrations and discussion about the difference between boys and girls are not offensive said Rebecca. She found they were handled in a healthy, balanced manner.

The teaching guide for parents should be read before discussion of the workbook with the children. The De Silvas noted that the teaching guide allows for parents to incorporate their own style of discussion and sets a positive tone for approaching the topic.

They suggested that the scriptural background in the teaching guide could also be used as a basis for more in-depth discussions about sexuality with older children.

The kits are available from the Christian Communications Centre for $13. Currently a 25% discount is available if a case (10 kits) are ordered.

For more information or kits contact the Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2 or phone (416) 625-2262.

Teenagers

A devotional

Alive! Daily Devotionals for Young People, S. Rickly Christian, Zondervan Publishing House; $7.95, softcover, Sept. 1983. Berta Hosmar, Whitby, Ont.

This devotional is written especially for highschool students. The author addresses specific problems any highschool student has to deal with, peer pressure, dating and sex, minimum wage budgets, problems with parents and fears about the future.

The devotionals are written around weekly topics with seven individual applications. The entire book contains devotionals for 25 weeks, and the author attempts to show that God loves the reader, and also tries to interest the reader in letting God work through him.

The book is not preachy and with its attractive photos and down-to-earth advice it will certainly appeal to teenagers. Warmly recommended.

Various ages

For young and old children

The Light Princess and Other Stories, George MacDonald, Eerdmans, 1980; pb., 171 pp., set of 4 at $12.95. Rev. R. Ouwehand.

"I do not write," MacDonald once said, "for children, but for the childlike, whether of five, or fifty, or seventy-five."

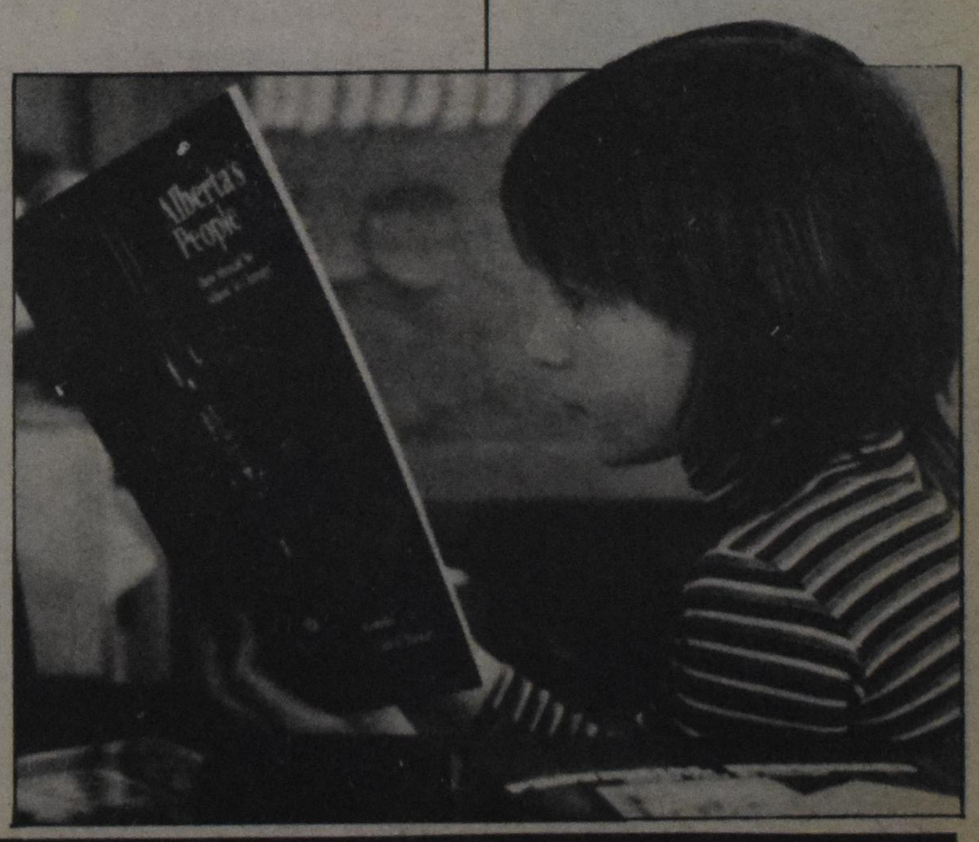
George MacDonald's fantasy stories contained in this four volume set will indeed delight the child and the childlike. The stories are to be read and enjoyed as a child enjoys a story that touches upon the elements of reality — life and death, love and hate, good and evil — and yet transcends them. MacDonald carries us into the deepest workings and motivations of the human heart and mind. He presents to us a world filled with angels and demons, fairies and very human heroes and heroines.

As we read, we recognize that this is fantasy — beyond the scope of human experience — and yet our hearts feel a bond of familiarity. We see ourselves in these sometimes simple, sometimes complex tales. Yet, however deep their meaning, they remain simple and delightful stories, an hours' gentle entertainment.

A special feature that makes these stories such a delight to read is MacDonald's unique talent in using the English language. The word pictures he paints are as vivid and beautiful as anything seen in an art gallery. His prose sings like poetry and carries us along the stream of his story.

C.S. Lewis said of MacDonald's writings that they 'baptized his imagination.' MacDonald's stories do not always deal overtly with Christian themes or heroes, yet his own faith comes through in the exaltation of Christian morals and virtues.

I heartily recommend these books in the hope that they may also excite your imagination. They will certainly provide a deep and thoughtful look at reality, and a pleasant entertainment.



1984 Fall Book Issue

Books on parenting

"How to Develop Your Child's Temperament", Beverly LaHaye, Harvest House Publishers, Irvine, California, 1977, pp. 163.
"What The Bible Says About ... Child Training," J. Richard Fugate, Aletheia Publishers, Inc., Garland, Texas, 1980, pp. 253.
Joan L. Metcalfe, Willowdale, Ontario.

This article is recommending the above two books for reading by parents. Although topically they are similar, they differ in their perspective. Beverly LaHaye discusses child training through a knowledge of the temperament theory. She speaks to the parent/child relationship. Her information is based on personal experiences and the Temperament concept.

Richard Fugate discusses child training through a thorough knowledge of what the Bible has to say on the subject. He emphasizes the parental responsibility before God. His information is based on several thousands of hours of research directly related to passages of Scripture.

"What the Bible Says About ... Child Training" explains what the Bible teaches about the role and responsibility of the parent to the child. It emphasizes areas of discipline such as "conflict," "standards," "punishment," etc. Anyone who chooses to read this book cannot help but notice the vast amount of information the Bible actually does give to guide us in child training.

The author focuses on the child's stages of development from the dependent nature of the child at birth to children accepting greater responsibility as a gradual process.

One of the book's greatest strengths is the approach to the child as a unique creation of God, respecting individuality. However, some discretion should be used in carrying out methods of discipline as described by the author.

The appeal of the book is that it takes on the appearance of a "salvation message" as it beckons us to realize the great challenge and responsibility of being a parent.

The final word is the impression left by the chapters under the "Appendices" where the author gives hope for those parents whose methods of child training so far have been unsuccessful.

"How To Develop Your Child's Temperament" discusses how to properly develop and train each of your children according to his or her temperament characteristics. For those who have read any of the books on the Temperaments by either Tim or Beverly LaHaye, you will find this book a delightful addition.

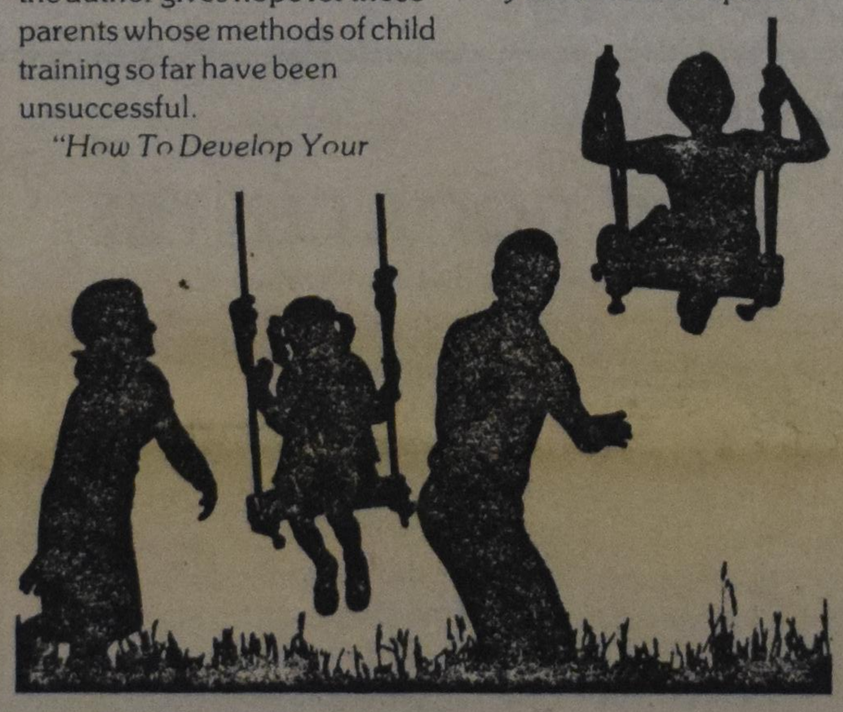
Beverly LaHaye takes the reader through the twelve blends of children's temperaments described by such combinations as the SanChlor, the PhlegMel and dramatized by such characters as Sammy & Suzy Sanguine, Chucky and Cindy Choleric.

The author stresses the importance of getting to know your child as a separate temperament from other children in the family and other children in general. She explains that training must be done according to God's Word and methods that will allow you to anticipate certain behaviours in specific children. The author goes through each phase of childhood concentrating on known weaknesses for each stage of development and gives specific ways of dealing with these behaviours.

The book briefly includes a chapter on discipline and concludes by discussing the "seeds of love" under the headings of "Listening," "Disciplining", "Forgiving," and "Respecting."

The author concludes by acknowledging the sacrifices of child training and compares them with the unspeakable joy of seeing children succeed. Yet, it is more than this, it is knowing that they are walking in the principles and truth of the Living God.

"No greater task ...
No greater joy."



"The father of the righteous shall greatly rejoice and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bore thee shall rejoice" (Proverbs 23:24&25).

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Dr. Seuss addresses the arms race

Wendy E. Knoops-Hessels

The Butter Battle Book, Dr. Seuss, 42 pp. Random House (1984), Ages 5-12.

The latest book by reknowned children's author, Dr. Seuss, takes on a subject much in the minds of anyone who picks up a newspaper or tunes into the television news.

The Butter Battle Book is a thinly disguised commentary on the nuclear arms race and increasing East-West tensions. What sets this apart from the great majority of literature already written in this area, is its aim at young readers (and listeners). The tale is narrated to a young boy by his grandfather. Between the land of the Yooks and that of the Zooks is the Wall. The Yooks view the Zooks with contempt and suspicion because the latter eat their bread with (gasp!) the butter side down. And as every Yook knows this deviation from the norm means that not only can a Zook not be trusted, but he has kinks in his soul!

In what begins as a personal feud by the grandfather armed with the relatively innocuous Snick-Berry Switch against a Zook with a sling-shot, Dr. Seuss takes us through an ever-darkening series of weapons culminating in the Bitsy Big-Box Boomeroo. This weapon is meant to wipe out the no-good Zooks once and for all, but just as Grandpa is about to hurl it over the Wall, his Zook counterpart appears with the identical weapon and intent.

The story ends with the enemies glaring at each other and the young boy asking: "Who's going to drop it? Will *you* ...? Or will *he* ...?" Grandpa's answer. "We will see ..." leaves the question dangling.

Will you ...? Or will he ...?

Seuss's book is written and illustrated in the fashion which Seuss fans have come to expect since *The Cat in the Hat* appeared.

His fantastic, brightly coloured drawings, and inventive

Continued on page 18 ...

1984 Fall Book Issue

A family that reads together ...

... continued from page 12.

in the Bible, to hear it like a child with our children. God uses a she-ass to correct Balaam! God wanted David's Psalm 51 in the Bible! Christ called the religious leaders tombstones! We must get the Bible to live for our children — not fictionalizing or dramatizing it. We must let God's amazing doings with Jonah and Paul on the road to Damascus and God's dictating Leviticus 19 to Moses come through without tying it up into neat, dogmatic packages at the supper table. We must let the whole panorama of the story work deeply into our children's consciousness, and tell it to them in a natural, contemporary idiom.

3. Family Bible reading needs to be a very settled habit so that it fits in as a normal part of the meal rather than seeming like an extra chore. Getting the right habit-expectation among children is hard, but a good meal helps the Bible reading to go better, and good conversation at a meal gives a more lively sense that the Bible reading will be interesting. And good Bible-reading can save a mediocre family get-together. That is, reading the Bible to one's children is part of a larger life setting, and one can develop the home settings as well as learn to be a true story-teller.

4. The Bible passage read will never come through to our children as the Covenant God speaking directly to us, as something important for us as a family, as something to be newly discovered, if it is not that to us parents. There are no clever tricks. If one reads the Bible woodenly or like a distant document or like so many verses that we have no idea of how they all hang together, that is the way it comes through to our children. My own parents gave me Exodus, Judges, Proverbs 22, parts of Isaiah, Romans 8 and other passages. We need to have certain favourite passages too that will light up our children with excitement because they are so terribly rich and meaningful to us. Then we will be obeying the first paragraph of Psalm 78 and will be living with Psalms 127-128 as parental children of God.

Calvin Seerveld is senior member in Aesthetics, Institute for Christian Studies Toronto, Ont.
This article first appeared in Channel magazine.

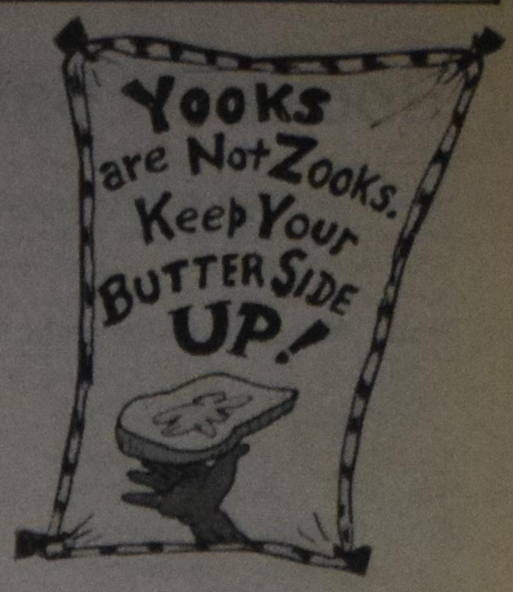
Dr. Seuss

... continued from page 17.

use of the English language captured the attention of my 5-year-old daughter. It provided a springboard for a discussion of the more serious underlying issue, which, considering the age of my listener, was necessarily kept to a rather simple level. Older children, who are more in tune to the media would probably be more able to appreciate the message which Seuss conveys.

In some ways, it may be argued that the books is an oversimplification of an extremely complex situation. This is so, and yet the fact remains that the stand-off which we have today is a direct result of humanity's greed, ignorance and misunderstanding. It is but a reflection of the brokenness that permeates our world and has for eons.

One must credit Dr. Seuss for addressing himself to children



on a subject which is so relevant to their generation, yet which almost exclusively is the discussion topic of their elders.

It is true that discussion of the nuclear freeze issue is dominated by a humanistic viewpoint, which not surprisingly focuses entirely on the preservation of the earth simply because there is nothing beyond the present and this life. But we ignore our Christian responsibilities as stewards of God's creation and the people He put in it if we retreat from considering the effects of a nuclear holocaust by resting on our claim to eternal life. Certainly this is a reassurance and reality to believers, however, one cannot dismiss the fact that we all have a responsibility in this life to strive for justice and peace.

Of course, being for peace is something which all of us (I hope) can agree on. The road to peace is what leads to division both among Christians and humanity in general.

But by stressing to our children understanding, tolerance and Christian love, and by reflecting these attributes in our daily walk, we may hope to take a small step on that road together.

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Sketches of modern theologians #7:
Paul Tillich — Theologian of Culture

John Bolt

Reason and revelation

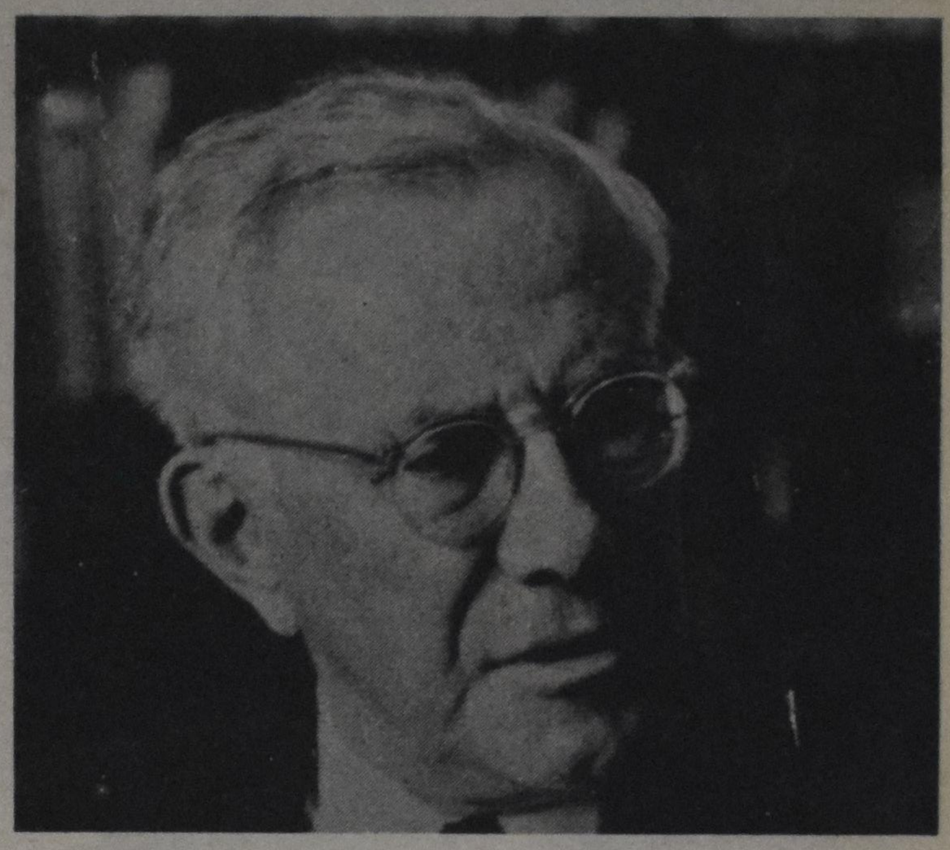
One of the enduring problems that Christianity has faced in its two thousand year history is that of the tension between reason and revelation. What role does human reason play in specifically Christian decision making? Is Scriptural revelation alone enough to guide our lives? Are reason and revelation in conflict or in harmony? Must the Christian sacrifice his reason or intellect in order to be true to revelation? Is Christianity reasonable? And so on.

Two extreme answers have been given to that battery of related questions. One answer is that human reason is an alien imposter in the Christian faith. The familiar cry of the church father, Tertullian, typifies this response. "What has Athens to do with Jerusalem, the Academy with the Church? ... We have no need for curiosity since Jesus Christ, nor for inquiry since the Evangel."

The Tertullians of the church appeal to the "simple faith" of the ordinary believer usually in opposition to the cultural and learned. The Gospel is not believed because it is reasonable — on the contrary, it is even absurd. Tertullian again: "The Son of God was born, I am not ashamed of it because it is shameful; the son of God died, it is credible for the very reason that it is silly; and, having been buried, He rose again, it is certain because it is impossible." *Credo quia absurdam* — "I believe because it is absurd," that is the motto of this group.

Understandably the Tertullian position has an immense popular appeal. That is both its strength and its danger. It has also had a succession of renowned supporters who have admirably defended it to a greater or lesser degree. In addition to Tertullian, Martin Luther who spoke of reason as a "whore" and the great 19th-century Danish thinker Soren Kierkegaard come to mind. Karl Barth has been the great and formidable 20th-century advocate of this position.

The other extreme answer is, of course, that of those who seek to reconcile reason and revelation, who consider reasonableness in some manner the hallmark of revelation. The advocates of this view are the great apologists for Christians to the cultured and intellectual groups in society. This attempt to make Christianity reasonable and acceptable to the dominant, current culture understandably generates suspicion and distrust among many "ordinary" Christians. Often it seems that the Christian revelation is compromised by the attempts to make it agreeable to the latest cultural fashion. In every age there have been those who have in a variety of ways made such attempts. The Church father Origen, the great medieval theologian and philosopher Thomas Aquinas and the father of 19th century liberalism, Friedrich Schleiermacher, in different ways, represent such attempts. The great representative of this position in the 20th century was the man who is featured in this sketch, Paul Tillich.



Paul Tillich

Life

Paul Tillich was born on August 20, 1886, the son of a Lutheran clergyman, in Starzeddel-bei-Gubben, a village in the province of Brandenburg, Germany. This 19th century date is significant because Tillich was greatly influenced by both the romantic and liberal streams of nineteenth-century thought. Both the romantic attitude to nature and the great appreciation of the life of urban culture are characteristic features in his thought. His conservative father who nurtured in him a respect for tradition and a liberal, adventurous mother who encouraged in him an inquiring mind also represent equal if conflicting influences in his life.

When Tillich was fourteen his father was called to Berlin and Tillich pursued his education there as well as in Breslau and Halle where he received a degree of Doctor of Philosophy and a Licentiate in theology respectively. Tillich's dissertation was on the thought of the important German idealist philosopher Friedrich Schelling. In 1912 he was ordained to the ministry of the Evangelical Lutheran Church in the province of Brandenburg. When the First World War broke out in 1914 Tillich joined the army as a Chaplain.

The war had a double impact on Tillich. It created a crisis in his faith in a personal God and also drew him to human culture and politics as the focus for theological reflection. After the war Tillich taught philosophy in several German universities until he was forced by the Nazis to flee Germany in the 1930's. The brothers Niebuhr (Reinhold and Richard) were instrumental in bringing him to the United States and Tillich taught in the influential schools of Union Seminary in New York, Harvard, and the University of Chicago until his death on October 23, 1965.

Thought

Perhaps the best place to begin with Tillich's thought is by considering his famous "method of correlation." In Tillich's own words this method "explains the contents of the Christian faith through existential questions and theological answers interdependence" (*Systematic Theology*, I, p. 68). What Tillich means is that Scriptural revelation and Christian tradition can only give answers to questions that people are actually asking. It is the task of philosophy (and human reason) for formulate those questions. For Tillich theology is an "answering theology." It begins with the human situation as it is analyzed by philosophy rather than with revelation. This approach is better, Tillich argues, than those which simply start from revelation. How can a man receive answers to questions he has not asked. The method of correlation also differs from approaches which attempt to build bridges from man to God apart from revelation. Tillich does wish to have revelation provide answers to man's questions. His method is one of correlating human questions with revelational answers. The big objection that has been raised concerning this procedure is that revelation does not only give us answers to questions; it is needed even to help us ask the right questions. Reason alone cannot lead man to ask the right questions and if wrong questions are asked then "revelation" will provide us with the wrong answers.

This becomes quite apparent when we consider Tillich's understanding of the human predicament. Instead of the traditional orthodox Christian understanding of sin as an act and condition of *rebellion* against God, Tillich uses the language of existential philosophy: sin is *estrangement* of a finite creature from his essential being, from his true self. This understanding of sin as *alienation* or anxiety rather than rebellion means that a historic fall disappears.

Continued on page 20 ...

Special Review

Sy Nodd's poetry subject of doctoral dissertation

Philosophical and Theological tendencies in the Poetry of Sy Nodd, Dr. John Van Rheenen, Vonderzan Publishing. Reviewed by Professor Dr. Wytsema for Calvinist Contact.

This work which is Dr. Van Rheenen's doctoral dissertation, is written in truly Dooyweerdian tradition. Alas already at the outset Dr. Van Rheenen makes a serious mistake which, of course, mars the otherwise well written study.

Like all Dooyeweerdians Van Rheenen is obsessed with the necessity of discovering Nodd's Aristotelean primary point of centrality. Van Rheenen must know Nodd's heart so to say. In order to discover this, Van Rheenen takes us on a tortured travel through Nodd's works, and then wants to convince the reader that nihilism is the driving ground motive of the poet. Triumphantly, like a child which has discovered the purpose of sanitary facilities, Van Rheenen points to lines which indeed at first glance could be interpreted as iconoclastic and somewhat nihilistic:

"It is God's will," they shout
and it causes me to chuckle
for I remember this lout
with "Gott Mit Uns" on his buckle.

Van Rheenen concludes from these and other quoted lines that Nodd has surrendered to existential uncertainty; a sort of semi-religious and pseudo psychic nausea a la Sartre. What Van Rheenen fails to see is the much more Kierkegaardian attack on bourgeoisie piety.

If one is to believe Van Rheenen, Nodd has already surrendered to the inevitability of evil:

In case you sometimes wonder
by whom this world is beguiled:
here is something to ponder
you yourself are Cain's child!

I believe that also here Van Rheenen misses the point absolutely and by a country mile. It is not the inevitability of evil which Nodd poses, but rather is his poetry in line with the anthropology of the Synod of Dort.

If there is the necessity of the discovery of Nodd's centrality, it must be sought in directions different from the one suggested by Dr. Van Rheenen. The subject will in all likelihood occupy scholars for many decades to come, and we may be thankful to Dr. Van Rheenen for having begun so laborious a process, albeit with so little evidence of true intellectual comprehension. With great anticipation, and not little suspense we look forward to further contributions on this so intriguing subject. In the meantime we do not hesitate to recommend this work to all office bearers in our church. It will prove to be an invaluable tool in the difficult art of family visitation.

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1984 Fall Book Issue

Paul Tillich — Theologian of culture

...continued from page 19.
The fall is not an event in time, it is a description of man's existential condition of estrangement from his true self.

At the root of this rather complex notion (and it is really more complex than my simplified sketch suggests) is a different idea of God. God, for Tillich, is the "ground of being"; not a being but Being-itself. Because man has both a sense of this "being-itself" and is also aware that he exists in a finite, ambiguous, anxious and contradictory world he senses that he is "apart from God," apart from Being-itself. It is in Jesus Christ that this alienation, this finiteness was overcome. Jesus Christ is the "New-Being" and by participating in Him in love (New-Being equals love or *agape* for Tillich) we can overcome the anxiety and alienation we experience as finite creatures. To experience that New-Being is eternal life as a present reality.

Evaluation

The obvious difficulty in understanding Tillich's thought, even in such an over-simplified sketch as I have given illustrates the problem of all who seek to translate the Christian gospel into current philosophical categories. The danger is that the philosophical system swallows up the gospel message. All too frequently the gospel story, the *historical* narrative of God's acts which culminate in Jesus Christ are dissolved into *timeless* philosophical categories. Creation, fall, redemption and consummation become *ideas* in a system rather than key moments in a *history* of salvation. As Kenneth Hamilton correctly noted: "Tillich's theology is an impressive accomplishment, the product of a supple, precise, encyclopedic, and immensely creative mind. But it is not so much Christian theology as a translation of Christian theology into the language of theosophical-ontological speculation. Sometimes the translation helps us to see the original in a clearer light. But more often, the translation does violence to both the spirit and the letter of what which it translates."

Should the work of apology, of attempting to address the cultured and intellectual world with a gospel relevant and intelligible to it be abandoned? Was Tertullian correct? I think not. Kenneth Hamilton continues: "Yet his (Tillich's) theological enterprise is undertaken with the missionary purpose of bringing together the conviction of the Christian faith and the hunger of the contemporary world for a gospel that is relevant to its needs. We cannot do other than admire his combination of spiritual zeal with intellectual integrity and the humility of heart that shines through all he has written" (In *Creative Minds in Contemporary Theology*, p. 475). We cannot ignore our missionary mandate to the world of culture and academia. Tillich's work, however, challenges us to address that world today, not with autonomous human reason but with all the power of a *scripturally renewed and sanctified reason*. To quote Kenneth Hamilton one more time: "Tillich's tireless striving to make the Gospel relevant to contemporary man is what we need most to pay attention to and profit by. He has recognized that 'a fugitive and cloistered virtue, that never sallies out and sees her adversary' is no more praiseworthy in theology than in life. There is no future for a theology which does not gladly accept the apologetic task. Nevertheless, the most genuine apologetics is not that which seeks to commend the Gospel but that which shows the gospel to be what it is, allowing it to speak for itself. Such an apologetic theology may yet find expression in our generation, inspired by Tillich's intention even while it takes a wholly different route and seeks quite other horizons" (*The System and the Gospel*, p. 239).

For further reading:

About Tillich:

The best evangelical exposition and evaluation of Tillich's thought I know of is Kenneth Hamilton's *The System and the Gospel* (1963). A short review by the same author can be found in *Creative Minds in Contemporary Theology* (19____).

Tillich's interesting if at times immoral personal life is surveyed in no less than three fascinating biographies, one by his wife Hannah, and two others by close associates and friends Wilhelm Pauck and Rollo May.

By Tillich:

Although Tillich's thought is difficult his style is lucid and highly readable. His "Systematic Theology, 3 vols., 1951, provides the complete mature Tillichian system. Perhaps the best access to his thought is by way of such books as *The Courage to Be* (1952), *Theology of Culture* (1959), and *My Search for Absolutes* (1967). Tillich's sermons, which reveal an interesting dimension of his life and thought, can be found in *The Shaking of the Foundations* (1948), *The New Being* (1955), and *The Eternal Now* (1963).

John Bolt is professor of Theology at Redeemer College in Hamilton, Ont.

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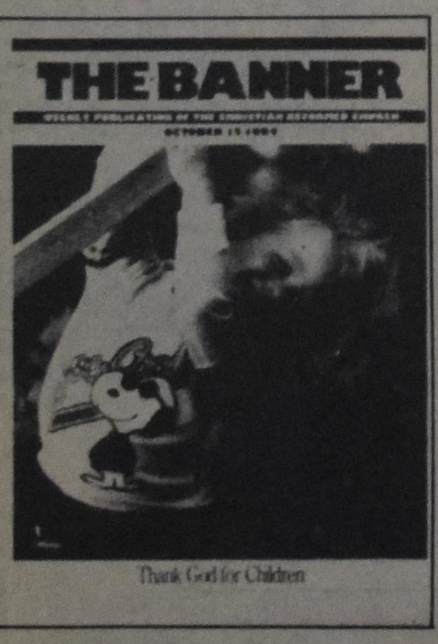

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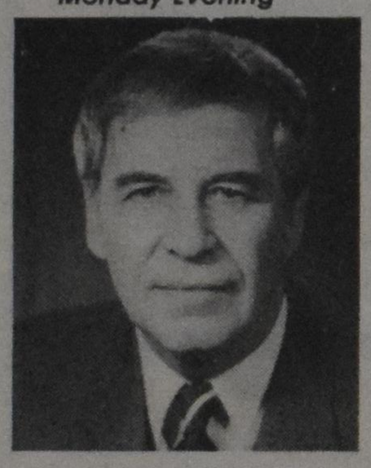

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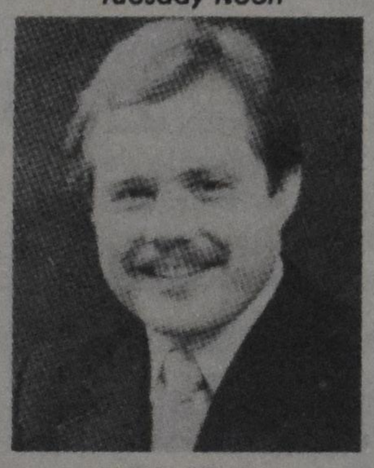

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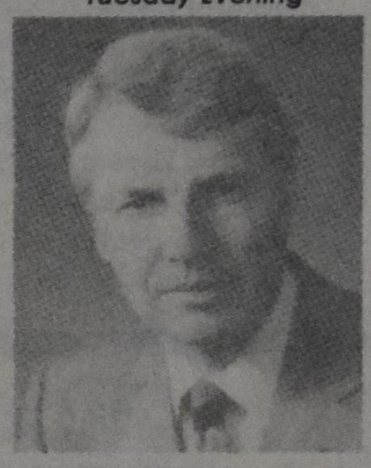

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"Computers and Small Business" (or "Do I Really Need a Computer to Stay in Business?")
—Harry Van Tuyl, Computer Consultant, Wellandport, Ontario.
"How to Go Shopping for a Lawyer"
—Albert J. Bakker, Q.C., Senior Partner, Bakker, Atamanuk, Taylor and Wenglowski, St. Catharines; and part-time Instructor, Business Law, Redeemer College.
"The Reformed Christian Lawyer"
—Albert J. Bakker, Q.C.; see above.
"The Reformed Christian Executive in the Secular Business World"
—Dr. John Boersema, Ph.D., Professor of Business, Redeemer College; and formerly Senior Staff Analyst, Shell Canada.
"Group Health and Pension Programs for the Small Business"
—Cees Hartog, Consulting Actuary, Hartog Associates Corporation.
"Management and Stress"
—Dr. Harry Van Belle, Ph.D., Assistant Professor of Psychology, Redeemer College; and formerly Director-Therapist Bethesda Cascade Christian Counselling Centre, British Columbia.
"Employer and Employees—a Christian View"
—Harry Antonides, Director of Research and Education, Christian Labour Association of Canada; and Director of Research, Work Research Foundation.
"Implementing Your Building Program"
—Roland Jonker, Vice-President, F.J. Reinders and Associates; Consulting Engineers, Planners and Project Managers.
"Medicine and the Reformed Christian in 1984"
—Dr. H. Scholtens, M.D., Family Practitioner, Freelton, Ontario.

CONVENTION REGISTRATION FEE SCHEDULE

	Members	Spouses	Students	Non-members
Monday Banquet — 6:00 p.m.—10 p.m.	$40.00	$40.00	$20.00	$40.00
Tuesday — 8:30 a.m.—5 p.m.	$100.00	$20.00	$10.00	$200.00
Tuesday Banquet — 5:00 p.m.—9:00 p.m.	$40.00	$40.00	$20.00	$40.00

HOTEL ACCOMMODATIONS

A special convention rate of $55.00 per room, per night has been negotiated with the Downtown Holiday Inn, Hamilton. Room reservation cards will be forwarded to all convention participants. There are limited hotel rooms available so early registration is encouraged. Parking is free for overnight hotel guests.

FOR WHO?

The R.C.B.P.A., an organization of and for business people, business owners, administrators, professionals, executives and managers, has as its primary focus the addressing of the question: "How do we do our business Christianly?"

The R.C.B.P.A. and its first annual convention will appeal particularly to those who own and/or operate their own business, are in partnership in business, administrators and managers whose reponsibilities include supervision, executives and professionals (lawyers, doctors, engineers, accountants, etc.).

— business owners & partners —
— administrators —
— managers —
— business executives —
— professionals —
— students —

HOW TO REGISTER

In order to register for the convention, please contact the R.C.B.P.A. office as soon as possible at 467 Beach Blvd., Hamilton, Ontario L8H 6W8 or telephone (416) 549-8024.

STUDENTS

Students who are presently enrolled in programs at post-secondary educational institutions and who intend to enter the business world or one of the professions are especially welcome at the convention. Attractive reduced rates are available to help make the convention affordable for all students.

LOCAL CHAPTER MEETINGS

Between now and the convention, local chapter organizational meetings will be conducted in numerous central locations. Watch the Christian press and your local church bulletin for specific dates and locations.

At these local meetings, Arend Kersten, part-time interim Executive Director of the R.C.B.P.A., will explain the goals and purposes of the organization, detail the events at the convention and co-ordinate selection of two board member nominees for each chapter. Each chapter will be represented on the provincial Board of Directors, which will be elected at the convention.

News

The Shapiro commission

from the Ontario Association of Alternative and Independent Schools

Dr. Bernard Shapiro, Director of the Ontario Institute for Studies in Education, is the Commission of Inquiry on Private Schools. During the next six months he will be receiving briefs, visiting independent schools and generating a lot of research.

When he sits down to write his recommendations to the Government what will he have seen and heard? Our job during this most important period is to make sure Dr. Shapiro gets all the facts and that the viewpoint of the independent school community is clearly and effectively presented.

Individually and collectively everyone should make it a priority to become involved. We will be living with the result for a long time.

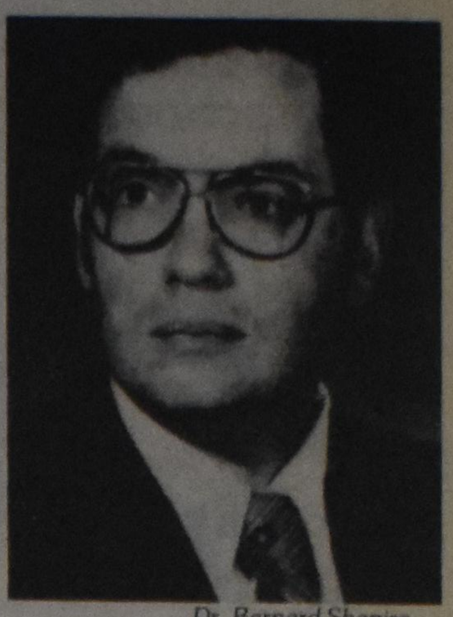
To help schools prepare facts and organize their submissions, the Public Affairs Committee of the OAAIS has selected several areas for specific action for the next six months. If we all pull together we can help shape the future and establish on a firm foundation the place of independent schools in the educational life of Ontario.

1. **School visits** Dr. Shapiro intends to personally visit a representative number of schools. Why not invite him to visit yours? Here are some things he wants to know:
— Why do people choose independent schools?
— What is the cost?
— How are the schools financed?
— What is in the curriculum?
— How are teachers qualified and selected?
— Are they adequately paid?
— Is there any special education?
— Are classes large or small?
— What about facilities and transportation?
— Are parents involved?
— Do any schools ghettoize children?
— Is the quality of education good?
— What are your particular concerns?

If a school is favoured with a visit, please extend a warm welcome. Introduce Dr. Shapiro to administrators, teachers, students, parents and board members. Dr. Shapiro is a fair-minded person. His friends know him to be astute, articulate and in possession of a kindly sense of humour. You will enjoy his visit.

2. **Data, data** In addition to on-site information derived from school visits, the Commission's staff is circulating a questionnaire to 125 randomly-chosen independent schools. For busy administrators, filling out forms may appear to be an onerous task, but without hard data the Commission cannot possibly make reasonable and constructive recommendations.

3. **Preparing briefs** The Commission of Inquiry has invited briefs. Some individuals might say, "I don't know how to write a brief" or "Anyway, OAAIS will do it for us." In response, we want to make one thing clear. A brief need not be a detailed, footnoted, typed, legal document. Nothing is more effective than a simple letter, expressing heartfelt concern. A thousand letters from personal experience are much more important than a dozen formal documents. Everyone writes letters to friends. You can write a brief!



Dr. Bernard Shapiro

A final point: Send copies of all submissions to *The Honourable William Davis*, Premier of Ontario, *The Honourable Bette Stephenson, M.D.*, Minister of Education, *Mr. David Peterson*, Leader of the Official Opposition and *Mr. Robert Rae*, Leader, Ontario New Democrats (all at the Main Legislative Building, Queen's Park, Toronto, Ontario, M7A 1A2). *Your local MPP* and *OAAIS* should also get copies. Access to a copy machine, carbon paper and $1.60 in extra postage is all that is needed. If you have none of these, send your brief, at least, to the Commission.

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Canadian church membership up one percent

TORONTO, (CCC) — The recently released "Yearbook of American and Canadian Churches 1984 shows that Canadian church membership grew by just under one percent from 1981 to 1982. The collective membership of Canada's churches recorded in 1982 rose by 154,799 to a total of 15,917,829 an increase of 0.98% over the 15,763,030 recorded in 1981. The figures also show that in 1982 65.7% of Canada's population was associated with a church. The "Yearbook of American and Canadian Churches" is prepared annually by the National Council of the Churches of Christ in the USA based in New York City. Constant H. Jacquet Jr. serves as editor. The 1984 yearbook includes a special article on "Religion in Canada: findings from the 1981 Census" by David R. Stone, until recently Research Officer for the United Church of Canada. The distributor for the yearbook in Canada is G.R. Welch Co. Ltd., 960 Gateway, Burlington, Ontario L7L 5K7.

Classifieds

Classified Rates

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Anniversaries	$29.00
Obituaries	$28.00
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Thanks

KEEN: Mr. and Mrs. John and Agnes Keen, and son Clarence, of Dunnville, Ont. would like to express their sincere gratitude to all friends and acquaintances for their kindness and sympathy shown at the occasion of the tragic death of our three precious children John, Sandra and Marlene on September 26, 1984.
We deeply appreciate the many cards, booklets and letters with comforting words we received from people from various churches, staff and students from various schools. Our thanks to the ministers and congregations from far and near for all their phone calls, visits and prayers.
It was all so very much appreciated. Without your love and prayers, it would have been impossible for us to carry on. Keep on praying for us. May God bless you all.
Also our sincere thanks for the best wishes from all who came to the Open House of our 25th Wedding Anniversary on October 9, 1984.
May the Lord keep us all in His gracious hands (Ps. 121:5).

KOK: Our family was deeply touched and strengthened by the overwhelming support and concern we received when our husband, father and grandfather Evert Kok, suddenly passed away. We thank you for the gift of your love.
33 Seabrook Ave., Toronto, ON M6L 3B6

TIBBEN: We wish to say "thank you" to our children, grandchildren, family and friends for the many good wishes, cards and flowers we received and for making our 50th Wedding Anniversary such a special occasion. Above all we thank the Lord for many blessings and care during these years.
Mr. and Mrs. Ralph Tibben, R.R.2, Brinston, ON K0E 1K0

Births

ANJEMA: With great joy and thankfulness to our God, the Creator and Giver of life, we, Don and Olga are happy to announce the birth of our son, NATHAN PHILIP, born October 4, 1984. We thank God for entrusting us with this gift of life and pray for His guidance as we raise him. His thrilled brothers and sisters are Jeremy, Sheri-Anne, Michele, and Justin. Nathan is the 28th grandchild for Mr. and Mrs. Dick Anjema, Wyoming and the 15th grandchild for John and Ann VanderVies, Sarnia.
Home address: R.R.#2, Wyoming, ON N0N 1T0

DE JONG: Louis & Faye thank God for the safe arrival of a healthy baby girl, EMILY ANN, born on October 18, 1984, weighin 8 lbs., 8 oz. A little sister for Harry, Faye and Daniel.
Home address: R.R.#1, Troy, ON L0R 2B0

Births

DE RAADT-BULLOCH: John and Kim thank the Lord of all life for the safe arrival of their first child, a beautiful daughter, SANDRA VICTORIA. Born on October 19, 1984. First grandchild for Dave and Carol Bullock, Windsor; 3rd for Jake and Frieda DeRaadt of Ruthven. Second great-grandchild for Mrs. Kay Hamilton.
Home address: R.R.#2, Ruthven, ON N0P 2G0

DEKLERK: With joy and thanksgiving to the Lord, the giver of life, we, Jim and Nelly announce the birth of our first child, CHRISTOPHER IZAAK. He was born on October 16, 1984, weighing 7 lbs., 11 ½ oz. First grandchild for Ike and Marie Deklerk of Dunnville and 25th grandchild for Harvey and Joyce Haanstra of York. Christopher is also the 1st great-grandchild of Oma and Opa Deklerk of Dunnville and 54th great-grandchild of Beppe VanderWal of The Netherlands.
Home address: R.R.#9, Dunnville, On N1A 2W8

MIEDEMA: "We give thanks to you O God, We give thanks to you, We proclaim how great you are and tell of the wonderful things you have done" (Psalm 75:1).
Peter and Cathy are overjoyed with the birth of their firstborn son JONATHAN PETER, on October 9, 1984. Very happy first grandparents are: Rev. Peter and Anne De Bruyne and John & Betty Miedema.
Home address: 29 Mill St. N., Brampton, Ont.

VAN DRUTEN: With much joy and thankfulness to God, we, Henry and Grace, announce the birth of our second child, JESSICA FAITH on October 9, 1984. Jessica is a sister for Jonathan and the second grandchild for Mr. and Mrs. H. Van Druten of Westover, Ont. and nineteenth grandchild for Mrs. F. Faber of Strathroy, Ont.
58 Summerside Cresc., Cambridge, ON N1R 5S2

VANZWOL: "O sing unto the Lord a new song, for He has done marvelous things!" (Psalm 98:1).
George and Liesje (nee Los) joyfully announce with gratitude to God the arrival of their firstborn, a daughter, named JESSICA ARDEN. Jessica was born at 6:20 a.m., October 17, weighing 6 lb. 14 oz. She is the eighth grandchild for Mr. and Mrs. Henry VanZwol of Milton, Ont.; tenth grandchild for Rev. and Mrs. D.C. Los of Kemptville, Ont., and tenth great-grandchild for Opa and Oma Boter in Holland.
546 Parkside Dr., Waterdown, ON L0R 2H0

Births

VANDERSLUIS: With joy and thankfulness to God, Ray and Theresa Vandersluis announce the birth of PHILIP TYLER, born October 19, 1984. A brother for Sarah, Daniel, Rachel and Mary-Ellen. Happy grandparents are Mrs. J. Vandersluis and Mr. and Mrs. E. Ennema.
Home address: 361 Indian Creek Rd., W., Chatham, ON N7M 2E3

Marriages

OOSTERHOFF-ROUW: With thankfulness to God, Mr. and Mrs. Pieter I. Oosterhoff of Telkwa, BC are pleased to announce the marriage of their daughter, TRIENTJE LOUWERDINA (Ria) Oosterhoff to ELISA CORNELUS Rouw, son of Mr. and Mrs. Marinus Rouw of Goes, Zeeland. The wedding took place, on November 2, 1984, in the Telkwa Chr. Ref. Church.
Future address: R.R.#1, Telkwa, BC

SCHUURMAN-VOORBERG: Mr. and Mrs. C. Schuurman Sr. and Mr. and Mrs. L.J. Voorberg joyfully announce the forthcoming marriage of their children, HILDA-ANN and RON. This marriage will take place, the Lord willing, on November 17, 1984 at 4:30 p.m. in the Dundas CRC. Rev. L.T. Schalkwyk officiating.
Future address: R.R.#1, Kettleby, ON L0G 1J0

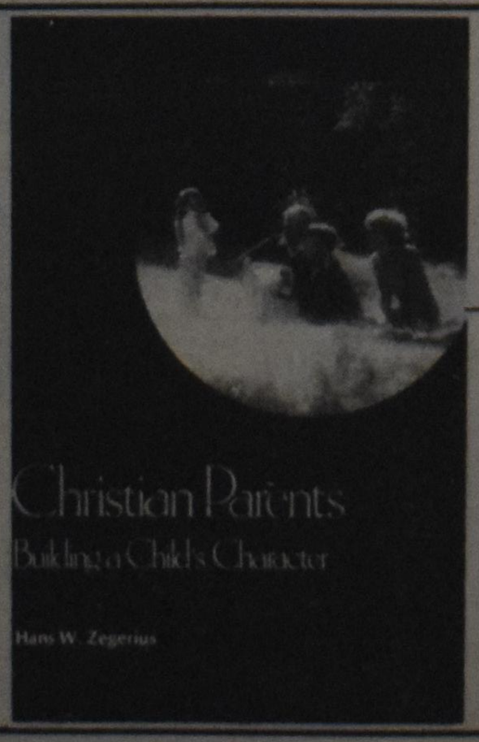
Anniversaries

Blokzijl Aylmer
1944 November 15 1984

ABEL and AAFJE DE JONG
(nee Kombrink)

"Thy Word is a lamp to my feet and a light to my path" (Psalm 119:105).
With thankfulness to God, we share in the joy of our parents and grandparents as they celebrate their 40th Wedding Anniversary.
May the Lord continue to bless you and keep you in His care in the years to come.
With love and congratulations from your children and grandchildren:
Dena & Leo; Jeremy, Jeff, Jonathan, Jason Luyt — Tillsonburg
Annie & John; Jennifer, Kimi, Adam, Matthew te Sligte — Blenheim
Finni & Tony; Jeanette, Jamie Lynn, Michael Verbik — Lindsay
Allan & Stephanie De Jong — Aylmer
Home address: 53 Anne St., Aylmer, ON N5H 3A1

Keep in touch with the Christian community with a classified ad in C.C.



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Anniversaries

1959 November 24 1984
We praise the Lord for granting our parents 25 beautiful years of marriage. It is our prayer that He will continue to bless our parents,

KLAAS and ENGELINA DEKKEMA
(nee Pypker)

"The Lord is my shepherd, I shall not want" (Psalm 23:1).
On November 24, 1984, the Lord willing, we will celebrate the 25th Wedding Anniversary of our parents. We love you Mom and Dad!
With love:
Larry & Rose Mary
Theo & Hettie
Glenda & Dave (Van Halteren) (fiance)
Teresa
Ken
Open House will be held at the Vandorf Community hall on November 24 at 7:30 p.m. Best wishes only, please.
Home address: R.R.#3, Newmarket, ON L3Y 4W1

Zwartsluis Burlington
1939 November 22 1984
With thanks to the Lord, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

GERRIT and WUBBIGJE VANDERMEULEN
(nee Stoter)

We pray and thank the Lord, who has blessed them these many years, will continue to be with them.
Paul & Gertie VanderWal; Garret, John, Scott — Beamsville, Ont.
Al & Sandra VanderMeulen; Wendi, Jamie, Gary, Jodi — Burlington, Ont.
Hank & Ann VanderMeulen; Stephen, Mickey, Timothy — Burlington, Ont.
John & Diane Bentz; Joshua — Burlington, Ont.
Ron & Sandy VanderMeulen; Erin — Burlington, Ont.
Home address: 3260 New St., Apt. #312, Burlington, ON L7N 1M8

Obituaries

The Council and congregation of Rehoboth Chr. Ref. Church of Bowmanville wish to extend their deep sympathy to Mrs. Gesina Aalbers and her family in the death of their husband and father,

JOHN GERHARD AALBERS

who has been a great blessing for our church as a dedicated elder. May the family be comforted with the assurance that he has gone to be with the Lord he served so faithfully.
John 11:25,26.
Anthony De Jager, President, Henk Kobes, Clerk

Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.

Obituaries

The Council and the congregation of Rehoboth Chr. Ref. Church of Bowmanville express their sincere sympathy to Deacon Peter Feddema and his family in the sudden departure of their wife and mother,

NELLIE

May the Holy Spirit continue to embrace them all with His healing comfort.
Romans 5:1-5.
Anthony De Jager, President, Henk Kobes, Clerk

Donkerbroek, Friesland Grimsby, Ontario
April 20, 1902 October 17, 1984
"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord" (Psalm 27:4).
It pleased the Lord to take unto Himself our beloved mother, grandmother and great-grandmother,

MARTJE (Margaret) HIEMSTRA
(nee Russchen)

of Shalom Manor, Grimsby and formerly of Aylmer in her 83rd year. Since February 1960, widow of the late Auke Hiemstra.
Dear mother of:
Wytze & Janny Hiemstra — Aylmer
Andries & Pat Hiemstra — Bowmanville
Jack & Dien Hiemstra — Aylmer
Andy & Minnie Hiemstra — Aylmer
Henry & Ann Hiemstra — Aylmer
John & Christine Hiemstra — Cambridge
Also survived by 26 grandchildren and 5 great-grandchildren.
Interment Aylmer Cemetery, October 20, 1984.
Correspondence address: 136 South St., W., Aylmer, ON N5H 1S1

Mijn enige troost is dat ik met lichaam en ziel, beide in het leven en sterven, niet mijn, maar mijns getrouwen Zaligmaker Jezus Christus eigen ben.
Op donderdag 25 Okt., 1984 behaagde het de Here tot zich te nemen Zijn kind, onze geliefde man, vader, grootvader en overgrootvader, op de leeftijd van 87 jaar,

JACOB SJOERD YPMA

Lieve man van Trijntje Ypma (Brouwer)
Vader van:
Ruth & John Muller — Thunder Bay
George & Betty Ypma — Abbotsford
Elizabeth & Piebe Zandstra — Thunder Bay
Winnie & Allan Vanderleest — Acton
Tina & Henry Prenger — Thunder Bay
Nellie & Pieter VanDyken — Thunder Bay
Julie & John Dean — Thunder Bay
33 kleinkinderen en 14 achterkleinkinderen.
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Classifieds

Obituaries

"For he looked forward to the city which has foundations, whose builder and maker is God" (Heb. 11:10).
On Friday, October 26, 1984, the Lord in His wisdom took unto Himself our beloved brother-in-law and uncle,

EVERT KOK

Come and for every grief
in Jesus you will find
a sure and safe relief
a loving friend and kind.

Jan & Henny Eikelboom & fam. — Gorkum, The Neth.
Jenny & Jan Swytink — St. Catharines
Femmy & Grant Birks — Ottawa
Alice Swytink — Toronto
Margaret Swytink — Edmonton
Gerda & Rieks Fernhout & fam. — Hoofddorp, The Neth.
Herman & Mieke Eikelboom
Marcella, Brian, Randall, Peter, Jennifer — Dunnville

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the New Jerusalem, coming out of heaven from God, prepared as a bride, beautifully dressed for her husband. And I heard a loud voice from the throne saying: "Now the dwelling of God is with people, and He will live with them. They will be His people, and God Himself will be with them and be their God. He wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." He who was seated on the throne said: "I am making everything new!" (Rev. 21:1-5 a)
For

EVERT KOK

who read these words with his family every New Year's Eve, the New Year started on Friday, October 26, 1984, when his faith became sight.
He will be missed very much by his wife: Rolina J. Kok-Eikelboom
his children:
Renee
Edward and wife Lori
Ellen and husband Richard
Fred
Randy
Albert
his grandchildren: Lena, Marya, Paul
33 Seabrook Ave., Toronto, ON M6L 3B6

"Therefore there is now no condemnation for those who are in Christ Jesus" (Romans 8:1).
On October 26, 1984, our heavenly Father suddenly called home at the age of 40,

LEONARD WALTER KOSTALUK

Loving husband of: Rita Kostaluk (nee Eising)
Dear daddy of:
Sue
Penny
Wesley
Jonathan
Philip
Son of: Mrs. Julie Kostaluk — London, Ont. and the late Ludwik Kostaluk.
Son-in-law of: Mr. and Mrs. Jannes Eising — Simcoe, Ont.
Brother of:
Tom & Denise Kostaluk; Diane — London, Ont.
Brother-in-law of:
Henry & Maria Eising; Angela, Jacqueline, Jerry, Andrew — Jarvis, Ont.
Nelda & Matt Renkema; Justin, Heidi — Blenheim, Ont.
Arnold & Helen Eising; Melanie — Jarvis, Ont.
Melinda & John Snider; Heather, Steven, Robin — Port Dover, Ont.
May God strengthen and comfort.
Home address: R.R.#5, Simcoe, ON N3Y 4K4

On September 13, 1984, the Lord took unto himself our dear wife, mother and grandmother,

JOHANNA HOFTYZER
(nee Janssen)

at the age of 61.
Lovingly remembered by her husband Bert Hoftyzer of Spencerville, Ont., and her children:
John & Helen Hoftyzer — Eldorado, Ont.
George & Willy Hoftyzer — Brinston, Ont.
Bill & Wilma Hoftyzer — Stouffville, Ont.
Joanne Bosman — Ottawa, Ont.
Wendy & Paul Minduik — Singhampton, Ont.
Iena & Harry Van't Foort — Chesterville, Ont.
Wilma Hoftyzer — Brockville, Ont.
and twelve grandchildren.
The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."
(Psalm 23)

1968 Goris 1984

"He will wipe every tear from their eyes and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."
On October 12, 1984, the Lord in His wisdom took unto Himself, through a tragic accident, our beloved son, brother, grandson and uncle,

GEOFFREY GORIS

in his 16th year.
Lovingly remembered by his parents: George and Johanna Goris (Smink)
Dear brother of:
Betty & Dave Buis (Goris) — Mt. Brydges
Jerry & Linda Goris (Leenstra) — Yarrow, BC
Nancy & Hubert Krygsman (Goris) — Calgary, Alta.
Henriett Goris — Dordt College, Iowa, USA
Annette Goris — at home
Loraine Goris — at home
Beloved grandson of: Hendrick & Johanna Smink (Rothman) — Mt. Brydges; Elizabeth Goris (Alfring) — The Netherlands
Beloved uncle of: Gregory and Timothy Buis, Rachel Goris, Brian Krygsman
Address: 339 Adelaide St., N., Mount Brydges, ON Canada N0L 1W0

"Lord, you have been our dwelling place throughout all generations" (Psalm 90:1).
Very unexpectantly on October 12, 1984 the Lord took unto Himself through a tragic accident my beloved girlfriend and friend,

KELLY ANN KAPP

at the young age of 17 years.
Lovingly remembered by Perry Smink (boyfriend)
and was dearly loved by Mrs. Lucretia Smink and the late Mr. Willem Smink and family.
Mount Brydges, Ont.

"Jesus said, 'Come with me by yourselves to a quiet place and get some rest' " (Mark 6:31b).
On October 12, 1984, the Lord called home two of His children,

WILLEM SMINK

at the age of 47

GEOFFREY GORIS

at the age of 15.
Beloved son and grandson of Mr. and Mrs. Hendrick and Johanna Smink (Rothman).
347 Adelaide St., N., Mt. Brydges, ON N0L 1W0

"I sought the Lord, and He answered me, He delivered me from all my fears" (Psalm 34:4).
On October 12, 1984, the Lord in His wisdom took unto Himself, through a tragic accident our dearly beloved husband, father and grandfather,

WILLEM (Bill) SMINK

a long time resident of Mt. Brydges, he was called home in his 48th year.
He was the dear loving husband to Lucretia (Lutgendorf) Smink
Dear father to:
Mary & John VanderLinde (Smink) — Glencoe
Jane & Andy Soutiere (Smink) — London
Perry — at home
Henry (deceased 19/69).
Dear grandfather of Ryan William and Christine Mary VanderLinde
Beloved son of Hendrick and Johanna Smink — Mt. Brydges and dear brother to Ann and Adrian Vaane, Alie and Henk Bruinink, Joanne and George Goris all of Mt. Brydges and Arend and Minnie Smink of Appin.
Funeral service was held October 15 at the Mount Brydges Chr. Ref. Church by Rev. Max Lise. Interment was at Mt. Brydges Cemetery.
Mrs. Lucretia (Lucy) Smink, 319 Adelaide, Mount Brydges, ON N0L 1W0

God in His divine wisdom took unto Himself, October 12, 1984, at the age of 74 years,

GIJSBERT J. STENFERT

Beloved husband, father and grandfather of:
Reindje — Navan, Ont.
Art & Sylvia Stenfert — Navan, Ont.
Toni & Martin Hartholt — Carlsbad Springs, Ont.
Also survived by 7 grandchildren.

On September 29, 1984, the Lord took home unto Himself our father, opa, and brother-in-law,

HENDRIK JAN TER HORST

of The Netherlands.
Dear father and grandfather of:
Theo & Ria ter Horst; Harvey, Andrew, Kevin, Donna, Jo-ann
Dear brother-in-law of: R.H. Luimes — Chesterville

Personal

Young Christian woman, early thirties, never married, wishes to get in contact with Christian gentleman in his thirties. I am petite, light blonde, blue eyed, freckled. Am neither the serious type nor the overly light-hearted one. Have full-time employment, am sports minded, interested in arts and crafts. I tend to be interested in mature men with the ability to be light-hearted. On the other hand I do not pull back from serious discussions. I am not hard-up, but do appreciate contact with a man who has serious friendship in mind. My Christian beliefs are important to me. Please reply to: Box #4836, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

A clean respectable, and honest woman, in her 40s, would like to meet a clean respectable Christian gentleman, in his 50s. Send replies to Box #4822, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Chr. Ref. widower 68 years, independent, good sense of humour, loves travelling and outdoor activities and home life. Would like to correspond and meet with a sincere lady for a long-term relationship. I live in Oshawa area. Reply to Box #4837, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Accommodation

Fanshawe student, female, 18, looking for a basement apartment in London. And a roommate for the January to April term. Call (519) 899-2594.

Personal

Het consulaat generaal zou gaarne in contact willen komen met de navolgende personen:
BERGMAN, Coenradus Huberts, geboren op 14 december 1919, laatstbekende adres in Nederland: Breukelsestraat 138, Boxtel, naar Canada vertrokken op 6 mei 1952.
BERREVOETS, Gerardus Johannes, geboren op 16 december 1919, laatstbekende adres in Nederland: Vijfhuizerweg 54, Hoofddorp, naar Canada vertrokken in 1951.
GEUTSELAAR van, Evert, geboren op 23 oktober 1919 te Lindschoten, laatstbekende adres in Nederland: Asterstraat 22, Woerden, naar Canada vertrokken op 25 november 1953.
HOEK van, Johannes, geboren op 30 december 1919, laatstbekende adres in Nederland: Pr. Julianaweg 50c, Dordrecht, naar Canada vertrokken op 3 mei 1956 met bestemming Winnipeg.
MAN de, Anton Frans, geboren op 6 juni 1947 te Willemstad, laatstbekende adres: 99 Pine St., Sault Ste. Marie, Ontario.
MUILWIJK, Jacobus Lucas, geboren op 13 december 1919, laatstbekende adres in Nederland: Zwaansweg 26, Kedichem, naar Canada vertrokken op 25 maart 1960.
TIESSINGA, Jan Pieter Oeds, geboren op 4 september 1941 te Wieringermeer, laatstbekende adres: 1485 Williamsport Drive, apt. 403, Mississauga, ON L4X 1T6
UDFERS, Arie en Jos met hun kinderen Hans, Ellen en Kenny, naar Canada vertrokken in 1967 vanuit Amsterdam, laatstbekende bestemming Toronto (Etobicoke).
VIET de, Johannes, geboren op 27 december 1919, laatstbekende adres in Nederland: Pr. Margrietstraat 21, Ridderkerk, naar Canada vertrokken op 19 mei 1952.
WILLEMS, Richardus Laurentius, geboren op 17 december 1919, laatstbekende adres in Nederland: Marijkestraat 23, Veghel, naar Canada vertrokken op 28 april 1956.
ZALM van der, Bas en Martha met hun zoon Bas, naar Canada gekomen begin vijftiger jaren vanuit Haarlem.

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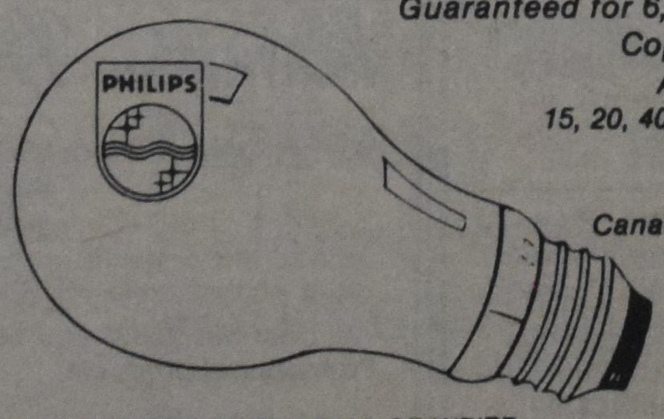

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Teachers

WYOMING: John Knox Christian School requires one full-time and one half-time teacher for the **Junior Grades** beginning in the middle of February 1985. Send applications to William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0; or phone (519) 845-3786.

REXDALE: Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont., invites applications for a full or part-time teacher to fill a possible opening in the **grade 3,4,5** area. Duties to start in January, 1985. Please contact Mr. H.K. Bergsma for an application form. Telephone: (416) 741-5770.

TEACHER NEEDED: Beacon Christian High School, **St. Catharines, Ont.**, needs a **PART-TIME** teacher for **ENGLISH,** to start February 1, 1985.
Inquiries or applications should be sent to:
John Vriend, principal
Beacon Christian High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
or phone: (416) 937-7411

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FOR SALE

Gestetner Mimeograph	$100.00
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The Gospel Brothers release new LP "Glory To His Name" at $9.00. First Lp "Every Day Will Be Sunday" $7.00. Both LPs $15.00. Postage $2.00. Write: 68 Sullivan Ave., Ottawa, ON K2G 1V2.

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Wanted

Have you at one time or another, belonged to the I CRC (Woody Nook) of Lacombe, Alberta? If so, I would appreciate hearing from you in the way of written accounts and/or photographs, which we could include in our 50th Anniversary book.
Joanne Prins, Box 397, Lacombe, AB T0C 1S0

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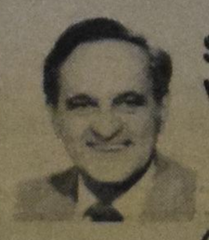
eve: 291-1395



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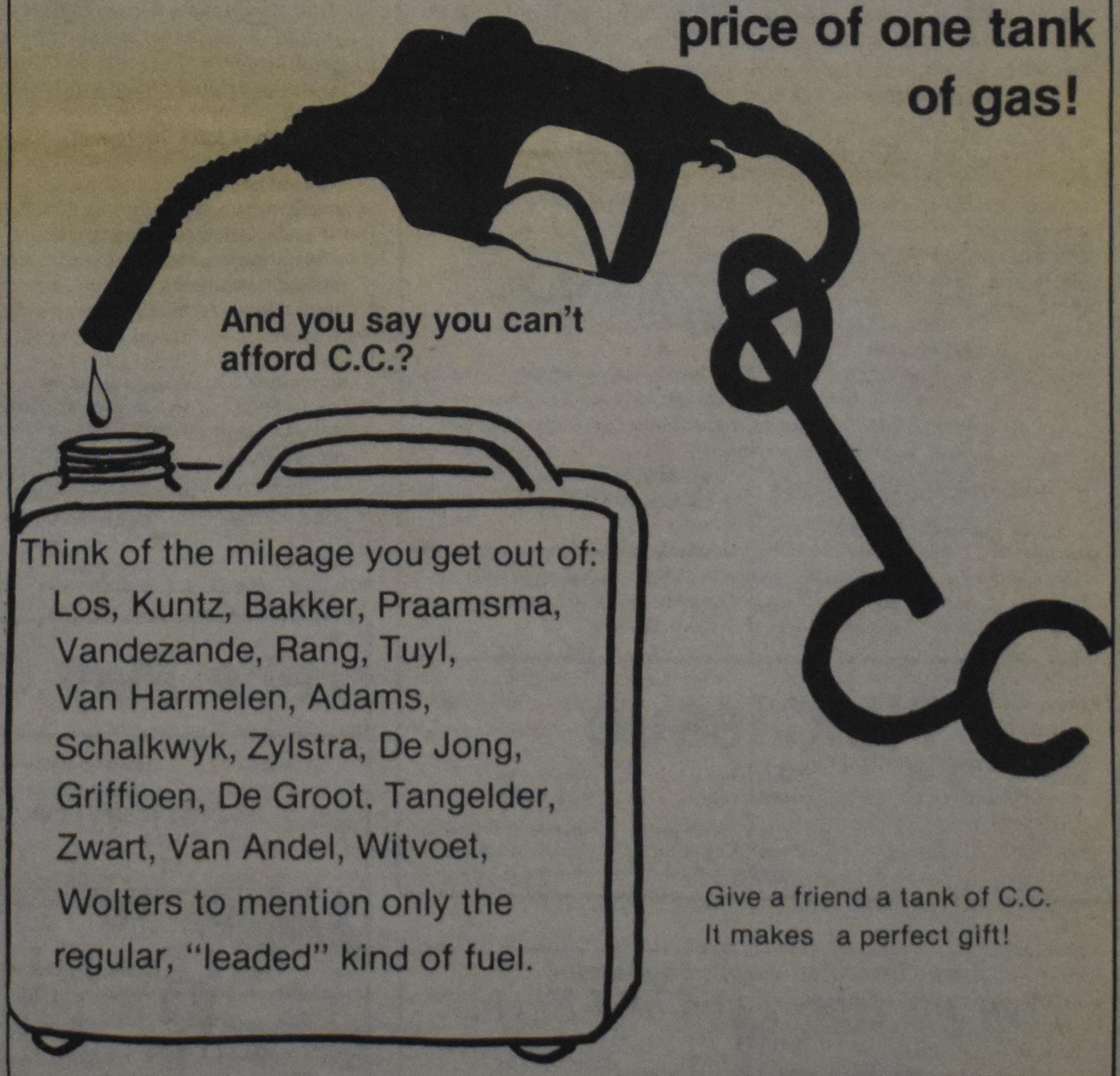
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Events

CALENDAR of events

Reformed Christian Business and Professional Association. Schedule of local organizational chapter meetings: **Toronto:** Tues., Nov. 13, Timothy Christian School, Rexdale, Ont.; **Chatham:** Friday, Nov. 16, First CRC, Chatham, Ont.; **Kitchener:** Mon., Nov. 19, First CRC, Kitchener, Ont.; **Hamilton:** Tues., Nov. 20, Redeemer College, Hamilton, Ont.; **Trenton:** Thurs., Nov. 22, Ebenezer CRC, Trenton, Ont.; **Sarnia:** Tues., Nov. 27, First CRC, Sarnia, Ont.; **London:** Wed., Nov. 28, Bethel CRC, London, Ont.; **St. Catharines:** Thurs., Nov. 29, Beacon Chr. High School, St. Catharines, Ont.; **Oshawa:** Thurs., Dec. 6, Oshawa Holiday Inn, Oshawa, Ont.

Nov. 10 Calvin College Capella (concert choir), Merle Mustert, cond. 1st CRC, **Guelph,** 287 Water Street, 8 p.m.

Nov. 11 Calvin College Capella (concert choir), Merle Mustert, cond. Central Presbyterian Church, **Hamilton.** (Corner of Caroline and Charlton), 8:30 p.m.

Nov. 10 Annual Bazaar at John Knox Christian School, **Clarkson,** 10 a.m.

Nov. 10&11 25th Anniversary celebration of Immanuel, CRC, **Hamilton,** Ont. The celebrations include a banquet on Sat., Nov. 10, and a special service of praise on Sun., Nov. 11, at 3:00 p.m. in the Mohawk College Auditorium.

Nov. 13 In Search of a Just Social Policy: Alternatives for the Disadvantaged; sponsored by Citizens for Public Justice. Speaker: John Olthuis, Research and Policy Director, CPJ;s 229 College St., 8 p.m., **Toronto.** Call 979-2443 and ask for Kristen for information.

Nov. 15 Christian Farmers Federation of Ontario Provincial Board meeting; 10 a.m. - 4 p.m. **Georgetown** CRC. Everyone welcome.

Nov. 12-24 C.S.S.H. Houtman in **Edmonton, Neerlandia,** etc.

Nov. 16-18 "Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.

Nov. 17 St. Catharines Christian school's Annual Bazaar; Calvin Chr. School, 300 Scott St., **St. Catharines.** Doors open at 10:00 a.m., Lunch 12:00, Supper 4:30, Auction 7:00 p.m.

Nov. 17 Great Fun Fair. In **Toronto** District Chr. High School Gym; 11:00 a.m. to 5:00 p.m. Proceeds go to "25th Anniversary Holland Tour" of the Ontario Christian Music Assembly's Choir and Brass. Games, good food, croquettes, fish cart, produce ...

Nov. 22 The Board of Homestead invites you to attend the Sixth Annual General Meeting, 8:00 p.m. in the Immanuel CRC of **Hamilton,** (Mohawk Rd. and West 5th St.).

Nov. 20 **Strathroy** East Chr. Ref. Church, 8 p.m. For the sake of reformation for members who are concerned about development and changes in the denomination and especially synod's decision allowing women in office.

Nov. 29 Women and Men concerned about how they can serve together as co-workers in God's Kingdom are invited to hear Joan Flikkema speak on "You or Me or Both?", 8:00 p.m., at the Willowdale Christian school (beside Willowdale CRC), 60 Hilda Ave., **Willowdale.**

Dec. 1 Back to God Hour Rally, 8:00 p.m., St. George's Anglican Church, Woolwich St., **Guelph,** Ont. Speaker: Dr. Juan Boonstra; Music: Ontario Christian Music Assembly — Leendert Kooij, Organist — Andre Knevel.

Dec. 1 Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of **Cobourg,** Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.

Dec. 27-30 1984 Conference for Christian Young Adults, **Chicago,** IL.

Mar. 18-29 Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023 - 52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.9	Tues.Nov.6	Thurs.Nov.1-8:30a.m.	Wed.Oct.31-8:30a.m.
Fri.Nov.16	Tues.Nov.13	Thurs.Nov.8-8:30a.m.	Wed.Nov.7-8:30a.m.
Fri.Nov.23	Tues.Nov.20	Thurs.Nov.15-8:30a.m.	Wed.Nov.14-8:30a.m.

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The Board of
Homestead
cordially invites you to attend

The Sixth Annual General Meeting

Thursday, November 22, 1984

at eight o'clock
The Lord willing

Immanuel Christian Reformed Church
Mohawk Rd. and West 5th St.
Hamilton, Ontario

Special guest
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TOPIC
A Christian Perspective of Self-Esteem

OPC to celebrate 50th birthday

The Orthodox Presbyterian Church's (OPC) 50th birthday is right around the corner. June 11, 1986 will mark its golden anniversary.

The General Assembly has established a semicentennial committee (chaired by Robert W. Eckhardt) which is at work coordinating a program of local, regional and denominational-wide festivities, says a report by OPC historian Charles Dennison.

Very important on the denominational level is a plan for a family conference to be run in conjunction with the 1986 General Assembly. Some of the fare expected are the reviews of the church's history from those who lived it, presentations of the work of our standing committees, multimedia productions on the lives of Machen, Murray and Van Til, presbytery displays and a newly composed hymn of praise to mark the occasion.

With this conference proposed for Philadelphia, tours are promised of important sites in the OPC's past.

Work has begun on a 300-page book charting the provocative history of the OPC. The book demonstrates OPC work in Christian education, diaconal ministries, and home and foreign missions. Presbyteries will have their own section made up of brief accounts of their past and histories of each church. Ministers without pastorates and special ministries within presbyteries will not be forgotten. Also included is a ministerial register of all ministers who have served in the OPC. The book will contain many pictures including 16 pages of full-colour photos.

Each presbytery presently has its own historian or archivist whose task it is to collect data, process it and pass it along to the historian of the OPC for consideration.

Those interested in obtaining a copy of OPC 50th Anniversary Volume may contact Charles Dennison, OPC Historian, 804 7th Ave., Coraopolis, PA 15108.

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Local Organizational chapter Meetings

Local Chapter Organizational Meetings for the R.C.B.P.A. have been scheduled in the locations and on the dates listed below. At these meetings Arend Kersten, part-time, interim Executive Director will explain the goals, purposes and programs of the R.C.B.P.A. Particular attention will be given to the Agenda and Program of the First Annual Convention scheduled for Feb. 18 & 19, 1985 at the Hamilton Convention Center.

At the local meetings two nominees will be chosen from among those present for the Provincial Board of Directors. Each local chapter will be represented on the Board of Directors by a local Board member, who will be elected from the prepared nominees at the Convention in February by R.C.B.P.A. Charter Members.

These meetings will be of particular interest to business owners and partners, executives, professionals (i.e.: accountants, doctors, lawyers, engineers, dentists, etc.) administrators, managers and supervisors. All meetings start at 8:00 p.m.

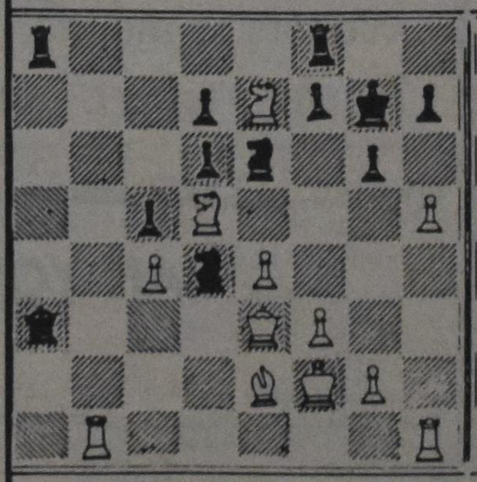
1. Toronto	Tuesday, Nov. 13, 1984	Timothy Christian School, Rexdale
2. Chatham	Friday, Nov. 16, 1984	First CRC, Chatham
3. Kitchener	Monday, Nov. 19, 1984	Kitchener CRC
4. Hamilton	Tuesday, Nov. 20, 1984	Redeemer College, Hamilton
5. Trenton	Thursday, Nov. 22, 1984	Trenton CRC
6. Sarnia	Tuesday, Nov. 27, 1984	First CRC, Sarnia
7. London	Wednesday, Nov. 28, 1984	Bethel CRC, London
8. St. Catharines	Thursday, Nov. 29, 1984	Beacon Christian High School, St. Catharines
9. Oshawa	Thursday, Dec. 6, 1984	Oshawa Holiday Inn, Oshawa

Let's Play CHESS

Pete Layer

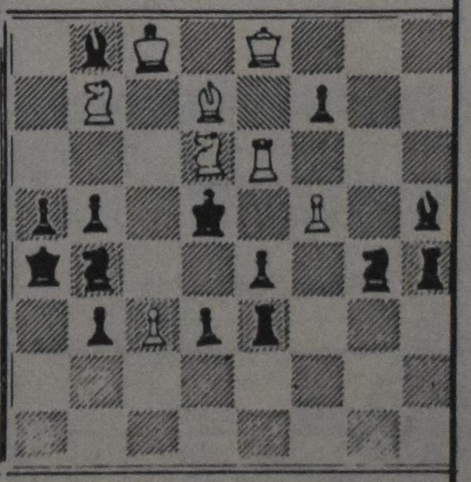
Game position H.H. Kamstra
Holland 1971
FIRST SERIES OF PROBLEMS IN NOVEMBER

#1024
13



12
White to play and mate **3 points**

#1025
14



8
2-mover **2 pts.**

Notes

1. White is able to mate Black in #1024. He must keep on giving check until he succeeds. Not many players are able to find such a combination over the board like Mr. Schmidt did! Please give the full solution.
2. It only takes two moves to mate #1025. Black has a few more resources, so please be careful! Please give the key and threat, if any.
3. The deadline will be given with the second series' problems.

Dutch Alto in Canada

Henry de Jong

Reinata Heemskerk, who is well known to Dutch audiences through the more than 80 recordings in which she sings, was the guest soloist in the Ontario Christian Music Assembly's Thanksgiving Concerts. Her golden voice added much to the appeal of an assembly of choirs and brass that has already become an institution, well loved by many. The three concerts, in Bowmanville, Toronto and Hamilton were attended by record crowds.

Reinata Heemskerk was featured in two sections of alto solos. These were accompanied by organist Andre Knevel and were supplemented on occasion by the 120 voice choir and its director, Leendert Kooij. Also included in the program were several choruses from Oratorio, the usual, enthousiastically received opportunities for audience participation and an arrangement for choir, soloist, brass and organ by Leendert Kooij, called "The Holy City," which stirred the emotions of many in the audience.

Reinata Heemskerk also appeared in two solo concerts with Andre Knevel, sang for the people of Trinity and Hope Towers and of Grimsby's Shalom Manor and participated in several church services.

Dutch

Als je 't mij vraagt

Syrt Wolters

Hoe moeten we getuigen in de wereld?

Laten we eerlijk zijn — van dat getuigen in de wereld brengen we niet veel terecht. Als we 's Zondags in de kerk horen dat Jezus van ons vraagt dat we Zijn getuigen moeten zijn, dan zeggen we daar allemaal ja en amen op. Maar om het te DOEN, ja, dat is een andere zaak. Ik denk niet dat er iemand onder ons is die zich zelfvoldaan op de borst kan slaan en kan zeggen: Ik doe het alle dagen. Toch heb ik wel mensen ontmoet, die gedrongen door een stem van hun geweten hun gewone werk van alle dag lieten liggen en de buurt opstapten en de mensen gingen vertellen van het grote oordeel dat hun wacht als ze zich niet bekeerden. In de meeste van zulke gevallen bereikten ze het tegendeel van wat ze wensten te bereiken: de mensen keerden zich van hen af.

Ik vraag me soms ook wel eens af wat de dominees die het ons zo goed weten te vertellen, er zelf van terecht brengen? Ik weet van maar heel weinigen die in het publiek, op een passende wijze, opkomen voor de Naam van hun Heiland. Te spreken in het midden van de gemeente of op een vergadering van gelijkgezinden, dan is het gemakkelijk om op te komen voor de eer en heerlijkheid van onze Heer en Koning, maar om dat te doen tegenover een vijandige omgeving, is heel wat moeilijker.

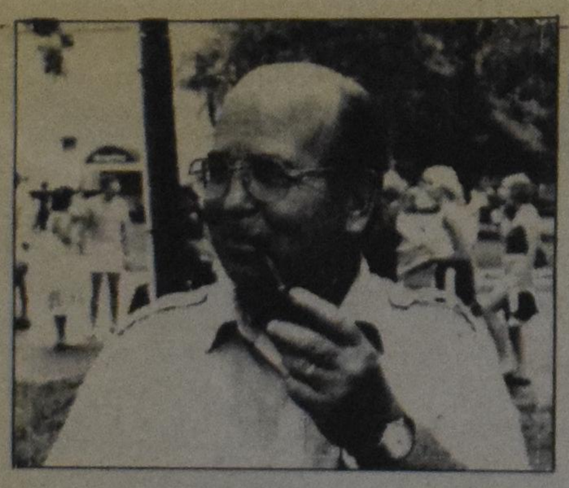
Vaak vereenzelvigen we *getuigen* met *preken*. Daar heb ik nog niet veel goeds van gezien. Zo heel gemakkelijk maken we ons een houding eigen van "beter" te zijn dan de rest. En dat werkt averechts.

Mijn leven lang ben ik door mijn werk in aanraking gekomen met mensen van allerlei slag; van hoog tot laag; en van pietistisch gelovig tot grof ongelovig. Zijn we geroepen, om wanneer het ook maar te pas komt "zout te leggen op elke slak?" Ik geloof het niet. In de eerste plaats is het niet mijn eerste verantwoording om de mensen het evangelie te brengen met woorden, met preken. Ik ben kapper en ik ben in de eerste plaats geroepen om mijn werk tot in perfectie goed te doen. Als ik dat doe dan is mijn werk een positief getuigen van mijn belijdenis, dat ik mijn werk moet doen zodat ik niet oorzaak ben dat de wereld van me zegt: Moet je hem eens zien — elke zondag zie je hem twee maal naar de kerk gaan maar zijn werk is maar armzalig! We moeten door ons werk een prima reputatie verwerven, in harmonie met wat we zeggen te belijden. Dat op zichzelf is een uitstekende manier van getuigen. Om duidelijk te maken wat ik bedoel zal ik een verhaaltje vertellen, wat op waarheid berust. Het speelt zich af ongeveer 30 jaar terug. We waren nog maar kort in Canada. Ik werkte in het houtbedrijf van noord British Columbia. In feite was ik voorman op een schaverij, dat veel hout verzond naar de Verenigde Staten. We hadden zo'n 20 tot 25 man werkzaam, een groep van allerlei slag. Indianen, Italianen, Schotten en ook een aantal immigranten van Nederland. En tuurlijk geboren Canadezen. Onder nen waren enkele ruwe gasten. Van imborst niet kwaad, maar ruw en grof. In het byzonder was er één (hij was Canadees) die vloekte als een dragonder. Hij kon bijna geen zin voltooien zonder de naam van God of van Jezus Christus te gebruiken. Op een geschikt moment nam ik hem terzijde en maakte ik hem er op attent dat zijn taal nu niet bepaald "gekuisd" was. Ik vertelde hem dat hij op zijn taal moest letten. Ik zei het op een soort verzoekende toon maar wel met genoeg drang, dat hij wel begreep dat het ernst met me was. Het hielp niet veel. Zijn eerste reactie was: Vloek ik? Hij had het zelf niet eens in de gaten, dat hij zo vaak misbruik maakte van de naam des Heren.

'k Heb hem daarna nog eens een paar keer terzijde genomen, en na verloop van tijd meende ik op te merken, dat hij werkelijk wat meer op zijn tong lette. (Tenminste als ik in de buurt was). Toen op een keer liepen we samen na het werk naar onze respectievelijke woningen. We praatten over koetjes en kalfjes, toen een grote lumber truck ons passeerde. De baas van een ander houtbedrijf zat achter het stuur. Hij was lid van de Christian Reformed Church en ook een naoorlogse immigrant. Hij stond bekend als een heel goede baas. Mensen mochten graag voor hem werken. Hij was een vrijgezel van in de veertig en, zo het leek een wat eenzame man. Maar omdat hij zo sympathiek was, werd hij vaak uitgenodigd bij de mensen om te komen eten of voor een kop koffie. Het eigenaardige van die man was, dat hij zelden iets zei. Als hij het met twee woorden af kon, zou hij vast geen drie gebruiken. Zelfs op visite kon hij de hele avond bij je zijn en bijna niets zeggen. Hij was zeker geen "preek-getuige" in de wereld. Nou, die man passeerde ons en toen hij ons zag, rees zijn hand in een langzame beweging omhoog ten teken van groet. En zo deden wij. De man naast me zei: O, ken jij Piet ook? Voor ik antwoord kon geven, ging hij een getuigenis geven van "Piet." Dat is een fijne kerel, zeg, en weet je wat? Hij vloekt nooit, zelfs niet als hij kwaad is!

Ik stond paf! Hier is een man van de wereld — een vloekbeest in persoon! Iemand die zich van z'n eigen vloeken niet eens bewust is, en wat komt het allereerst in zijn gedachten als hij Piet ziet, de man die nooit wat zegt, maar bekend staat als een goede baas? Hier is een man die nooit vloekt, zelfs niet als hij boos is! Toen dacht ik: Piet is met zijn zwijgzaam "getuigen" een meer klinkend getuige dan menigeen onder ons, die menen, dat we "preken" moeten. Het is ons "gedrag," mensen, onze levensstijl, wat een sprekend getuigenis moet zijn in de wereld.

Als een gemeenschap van gelovigen moeten we bekend staan als de beste burgers van het land, omdat we in onze levensstijl God willen dienen. 'k Heb nog wel een paar van die verhaaltjes uit mijn eigen ervaring. Die bewaar ik voor een volgende keer.



Van Halsema's Onthullingen Kerkgang 1984

Herman de Jong

Het is al weer enige tijd geleden dat U van mij hoorde. De herdenking van de Afscheiding, moest natuurlijk in C.C., en ... ja, ik mag het U wel verklappen: we zijn net weer thuis van onze 1984 reis naar Canada. We gingen incognito. Wilden niet dat iedereen ons aan zou spreken. Hadden liever een rustige tijd met onze kinderen.

Zal ik nu voortgaan met mijn onthullingen over onze één na laatste trip gedurende het jaar 1982? Het verhaal over de wino had nog zo'n leuk staartje. Ik zou U nog kunnen vertellen over de huwelijksmoeilijkheden van Bertus en Aaf. Of hoe Dirk al vrijende zijn (mijn) autotje degelijk in de soep reed. Maar dan denk ik weer: ach, die mensen zijn helemaal niet geinteresseerd in die ouwe sop-verhalen. Bovendien ligt de laatste reis me nog vers in het geheugen en ik zou de gebeurtenissen van toen en nu wellicht door elkaar haspelen. Het viel toch al niet mee om die verhalen uit het grijze verleden over mijn bewustzijnsdrempel te laten huppelen.

U zult het me dus niet kwalijk nemen dat ik een hele rits gebeurtenissen oversla? U kunt dus actuele onthullingen verwachten! We leven immers in een gespannen tijd? Internationaal, kerkelijk en socio-economisch? Dat moeilijke woord leerde ik uit een boek geschreven door een VanderZande. Prachtig boek hoor, maar wel een beetje moeilijk dacht ik. Voor mij tenminste maar waarschijnlijk leest U zo'n boek vlotweg.

Mag ik U meenemen naar de kerk waar we met zoon Bertus en zijn gezin de eerste Zondag van ons verblijf onder U het Woord des Heren mochten horen verkondigen? Ik zeg dat zeer nadrukkelijk: het Woord des Heren. Bij het lezen van mijn eerste actuele onthulling zal het U niet ontgaan waarom ik daarop de klemtoon leg.

Het orgel speelt er lustig op los als het hele gezin Bertus Van Halsema de bank binnenzwiept. Nekken strekken zich. Gefluister achter ons. Kijk nou toch eens, daar zijn die oudjes weer! Ze lopen wat langzamer dan twee jaar geleden. Die oude statige meneer van vroeger loopt iets meer voorover gebogen, alsof hij naar pepermuntjes loopt te zoeken. Maar verder ... laat ze maar schuiven. Vooral die oude mevrouw is niets veranderd.

Ik kan het ze horen denken! Ik ga voorzichtig zitten. Soms horen de mensen achter in de kerk mijn oude botten kraken, en dat zal me in Canada niet overkomen. Margriet heeft daar geen last van. Het heeft zijn voor en tegen om iets meer in het vet te zitten.

De dienst begint. Gezang 327. Nou, dat is een bekend versje. Zingen we in Holland om de haverklap. Deze gemeente zingt beter dan onze gemeente in Groningen. Mijn oog valt op een meneer die krachtig zijn hoekige kaken beweegt. Zijn hele lichaam zingt mee. Waarlijk een blijde Christen die zijn geloof in zijn Heer en Heiland van ganser harte uitzingt.

Na een nogal korte kinderdienst, zingt de kerk het lied van de maand. Het schijnt een nieuw lied te zijn en men leest de woorden uit het kerkblaadje. Bij voorbaat genietend, kijk ik weer naar de meneer met de hoekige kaken. Maar deze keer zingt hij niet mee. Zie ik een diepe frons boven de licht-blauwe ogen?

Na de schuldbelijdenis wordt er weer uit het liedboek gezongen. Gelukkig zingt de meneer nu wel, alhoewel niet zo nadrukkelijk. Als de gemeente gezamelijk God aanroept om hunner genadig te zijn en hun zonden te verdelgen door het bloed van Christus, staart de meneer somber voor zich uit en opende zijne mond niet.

Een aardig mevrouwtje doet de schriftlezing, en nadat de "King" door de kerk geritseld heeft, begint de nog jonge dominee zijn preek. Hij vertelt dat hij heel erg zijn best gedaan heeft om deze preek ook voor de jeugd begrijpelijk te maken. De kinderen van Bertus en Aaf gingen er echt eventjes voor zitten. Hè ... nu eens geen orgelpijpen tellen!

Aandachtig volgde ik de preek. Natuurlijk moest ik me wel meer inspannen dan in Nederland, maar ik kon deze dominee gelukkig goed verstaan. Zelfs in het vuur van zijn voordracht slikte hij de woord-eindjes niet in, zoals veel dominees dat doen. U weet toch dat vele predikers des namiddags voor de tweede dienst aan buikpijn lijden? Zenuwen? Nee hoor ... ingeslikte woord-eindjes.

Als politie agent leerde ik dat het mogelijk is om twee dingen tegelijk te doen. Zo kon ik naar de preek luisteren en tegelijk die meneer met de licht-blauwe in het vizier houden.

Tot mijn grote verbazing zat hij in zijn bijbel te lezen en luisterde helemaal niet naar de preek. Goed, als hij het Boek nu open had bij het tekstgedeelte uit Openbaringen, en af en toe de preek vergeleek met de tekst, dan zou ik gezegd hebben: nou, hier een meneer die het werkelijk serieus neemt. Maar Openbaringen bevindt zich niet tussen de boeken van het Oude Testament, en het tekstgedeelte was ook niet zo lang dat de meneer de hele preektijd er voor nodig had om het te lezen. Kort en goed: deze meneer verwaardigde de dominee met geen enkele blik! En dat terwijl de tekst uit Openbaringen op een bijzonder fijne manier verklaard werd!

Vind U zoiets niet vreemd? Had ik vroeger moeten doen. De toorn mijns vaders zou zich over mij uitgestort hebben. Nou ja, ik heb ook wel een tijd gehad dat ik het moeilijk vond naar de kansel te kijken. Vooral toen mijn ogen slechter werden en ik twee domineeskoppen tegelijk zag. Dan kun je inderdaad teveel van het goede krijgen.

Ietwat verontwaardigd besprak ik later dit geval met Bertus. "Nou," zei zoon Bertus, "jullie hebben in Nederland toch ook de verontrusten?" Zo, dat was het dus. Een broeder die de vertrouwde

Vervolg op pagina 28 ...

Dutch

De Veluwe kreeg kraamverzorging (3)

"Wel een mooi 'lappien,' maar geen 'boerengoed.' "

Tine Boomsma

Tine Boomsma is sinds 1974 gepensioneerd. Voor die tijd heeft ze voor meer dan 20 jaar gewerkt voor het departement van Volksgezondheid met als taak de organisatie van de kraamzorg landelijk. Als erkenning voor haar buitengewone dienst werd ze benoemd tot Ridder in de orde van Oranje-Nassau. Ze woont nu in Arnhem, en studeert en reist nog steeds. In dit artikel vertelt ze over haar pogingen om in de Noord-Veluwe de kraamverzorging in te voeren. Niet al te gemakkelijk in een streek waar "noaber-hulp" het sterkst naar voren komt.

De moeilijkheden werden in een aantal gevallen nog vergroot omdat het nog oorlog was, hetgeen betekende dat aan velerlei dingen gebrek was: in de gezinnen gebrek aan textiel, voor de kraamverzorgsters gebrek aan goede uniformen, schorten, schoeisel.

Openbaar vervoer was er practisch niet, dus de afstand naar het gezin waar gewerkt werd moest per fiets worden afgelegd. En dan maar hopen dat de fietsbanden het nog even uithielden.

Zelf maakte ik mijn bezoeken aan de leerlingen, aan de a.s. moeders, de propaganda-bezoeken etc. etc. op een fiets waarvan het voorwiel nog een gewone rubberband had, maar het achterwiel een houten band. De beide uiteinden zaten aan elkaar met een ijzeren ring, hetgeen bij elke wiel omwenteling goed merkbaar was! Soms liet de ring los en werd het lopen met de fiets aan de hand. Het hele programma was dan in de war. (gelukkig kreeg ik in 1948 van de kruisorganisaties een volkswagen-kever).

Een groot voordeel was dat ik daar op de Noord-Veluwe niet alleen aan het werk was. Er waren in de eerste plaats de wijkverpleegsters — verplegen van zieken thuis — waar een goed contact mee bestond en die de moeilijkheden wel begrepen.

In de tweede plaats werkte in die streek ook de Stichting Huishoudelijk Werk ten Plattelande, uitgaande van en gesubsidieerd door het departement van Landbouw. De Stichting was ontstaan in de crisisjaren (rond 1930-1935), waarbij Landbouw financiële steun verleende aan de kleine boeren. Daarbij bemerkte men dat wel enige voorlichting nodig was ten aanzien van de leef — en eetgewoonten van de bevolking.

Het waren landbouw-huishoudkundigen die daar kookcursussen gaven voor de boerinnen, niet op een huishoudschool, want dan kwamen ze niet, maar gewoon in een daartoe geschikte en een beetje ruime keuken van één der boerderijen. Ze leerden daar in kleine groepjes de verschillende soorten groentes klaarmaken en tomaten en komkommers — nog volledig onbekend bij de bevolking. Tevens werd hun geleerd een moestuin aan te leggen en daar één en ander in te verbouwen.

Door diezelfde stichting werd ook gewerkt aan het afbreken en opruimen van bedsteden. Er kwamen matrassencursussen waar de vrouwen leerden een matras voor hun bed te maken. Grote hoeveelheden matrassentijk en vulsel werden daartoe aangeschaft. Er bleef altijd wel een lapje tijk over waar ze dan een schort van mochten maken voor zichzelf. Ook dat gaf weer problemen, want ze droegen eigenlijk niet anders dan zwart. 't Was dus wel een mooi "lappien", maar 't was geen "boerengoed".

Ook met deze landbouw-huishoudkundigen bestond een goed contact; heel vaak hebben zij meegeholpen om de entree van een kraamverzorgster in een gezin te vergemakkelijken.

Langzaam aan en met veel geduld vonden de nieuwe activiteiten ingang bij de mensen en breidde zich de georganiseerde kraamzorg uit. Elke 15 à 20 maanden waren er weer nieuwe candidaten die de opleiding wilden volgen.

Vanuit het bureau voor kraamzorg werden de werkzaamheden geregeld en begeleid; ook vond daar de administratie plaats en werden er de lessen aan de leerling-kraamverzorgsters gegeven.

Ik behoefde langzamerhand geen propaganda-bezoeken meer te maken; ik had nu in elke plaats een spreekuur voor de a.s. moeders. Men begon het gewoon te vinden naar het spreekuur te komen en een kraamverzorgster te bespreken — op een enkele ver afgelegen boerderij na, die het geheel nog wat critisch bekeek.

* * * * *

Na 10 jaar aldus bezig te zijn geweest vond ik het tijd naar ander werk over te gaan.

Dan blijft de vraag: Wat heb je gedaan in die 10 jaar? Een organisatie is opgezet en een bevolking is wat meer mobiel gemaakt. Wat blijft er hangen van hetgeen je hebt geleerd? Hebben deze moeders het op hun beurt weer doorgegeven aan hun dochters? Zijn ze er gelukkig mee geweest dat ze uit hun "traditie" zijn gehaald? Je weet het allemaal niet; je was alleen een kleine schakel in de ketting van de volksgezondheid.

40 jaar later — 1984. In hoeverre is de situatie gewijzigd met betrekking tot de Kraamzorg op de Noord-Veluwe?

In de eerste plaats zijn de jongeren van nu veranderd; ze hebben wat meer onderwijs genoten, bezochten daarvoor scholen in nabij gelegen steden (Zwolle, Apeldoorn) en kwamen in aanraking met andere jongeren.

In de tweede plaats zijn de dorpen wat meer "open" geworden, doordat in elke plaats wat "nieuwbouw" is gekomen. Deze huizen worden onder meer bewoond door mensen die van oorsprong niet uit de streek komen, maar door hun werk daarheen moesten verhuizen.

In de derde plaats is de kraamzorg opgenomen in het ziekenfonds-paket, d.w.z. dat de kosten voor een kraamverzorgster voor een groot deel worden vergoed.

Er kan gezegd worden dat de kraamzorg — hoewel in deze 40 jaar sterk gewijzigd en aangepast aan meer moderne opvattingen — over het algemeen ingang heeft gevonden in Nederland en derhalve ook op de Noord-Veluwe.

In 1960 werd nog 75 % van de kinderen thuis geboren, in 1981 nog maar 34.5 %. Vooral in de grote steden gaat men er vlugger toe over voor bevalling en kraambed naar het ziekenhuis te gaan.

Over de voor- en nadelen van ziekenhuis-bevalling en huisbevalling lopen de meningen zeer uiteen, maar het is niet op deze plaats daarover te schrijven.

Een kraamverpleegster zit bij het bed van Moeder Vierhout en haar zoontje Lambertus Hendrikus (17 november, 1946).

Van Halsema's Onthullingen

... vervolg van pagina 27.

traditie voort wilde zetten. Je zingt zo maar geen lied van de maand dat niet in het liedboek staat. En het gezamelijk opzeggen van de geloofsbelijdenis geeft maar geroezemoes. En naar een dominee die met opzet zijn preek "licht" houdt, zodat de jeugd er ook eens wat van kan begrijpen, luister je niet.

Ik ben ook verontrust! Over de koers die mijn thuiskerk neemt. Maar meneer, ik ben nog meer verontrust over Uw gedrag in de Kerk des Heeren. Zo mag het echt niet, broeder!

's Avonds had ik het er nog met Margriet, mijn vrouw over. Ze glimlachtte. "Weet je nog broeder Jan, dat jij ook je mond stijf dicht hield als je die nieuwe Psalmberijming van Hasper moest zingen?" Die zit. Dan voegt Margriet er aan toe, "Gelukkig ben je nu wat ouder en wijzer geworden."

In ons avondgebed legden we jullie en onze kerken voor de troon van God. En die meneer. Opdat zijn lichtblauwe ogen weer mogen glimlachen ...

Building on the rock

Rev. Henry Van Andel

Erasement of debts

And forgive us our debts ...
Matthew 6:12a

We would like to underscore two meaningful words in this petition, namely, the words "debts" and "forgive."

It is noteworthy that in the Bible sins are earmarked as "debts." A debt is something owed by a person to someone else. It points to a neglect of obligation. Payments are due, but they have not been made. That is debt, and so is sin.

The original Hebrew word for sin points to missing our vocation in life. The vocation for which we are created is to love God and the neighbour. I think of Paul who writes in 2 Thessalonians 2:13 (literally translated): "We are indebted to God in giving thanks." John uses the same word when he writes in 1 John 4:11: "We are indebted to one another in love."

If we love God and the neighbour for 20 %, then our debt is still 80 %. That is what we have to confess. Not only some special sins which can be written on a small piece of paper, but lack of love. This is a deadweight of debts.

And now the word "forgive." When God forgives He erases all our debts. He will forget about it. Sometimes we human beings are willing to forgive others, but often we say that, although we forgive, we cannot forget. In this respect we have no control over our memory.

There are things which we like to forget, but they always return in our minds. And the other way around, there are words or events which we would like to remember, but we forget them.

With God this is different. He is able to forget. Our Catechism says so beautifully that God, for the sake of Christ's satisfaction, will no more remember my sins, neither my sinful nature.

In that way God hears the petition: "Forgive us our debts."

Van Andel is a retired pastor living in Burnaby, BC